The Womens
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# Homeland Harvest

A Study of Home Missions By ARTHUR H. LIMOUZE

Reviewed with additional material By EUNICE PARR McGill, Guthrie, Oklahoma

## CHAPTER 1

## THE INVESTMENT OF THE YEARS

IN the summer of 1836 a little group of people struggled wearily across the hot plains of the Middle West. They were the famous Whitman-Spalding mission party, Oregon-bound under the commission of the American Board of Commissioners for Foreign Missions. Why did they go? Because they felt a divine compulsion to do so. Dr. Frank Mead in "Right Here at Home" explains it thus: "When we work to make America Christian we are really seeking to make the whole world Christian; we are contributing our bit to a tidal wave that rolls across the world."

Beginning with the Atlantic seaboard, the pioneers of Christ kept pace with an enlarging national domain, matching increasing spiritual needs with a Christian ministry in the Louisiana Purchase, the Oregon Territory, the great Southwest, and in later years in Alaska and the islands of the Carribbean.

The backgrounds against which the Christian aggressiveness must be viewed include the Great Awakening of 1740 when David Brainerd burned out his too brief life for the red man; 2—the subsequent wars involving the colonists culminating in the American Revolution. "Wars never lift the Church nearer God, nor do they leave the Christian movement afire with the passion to win a world to Christ;" 3—the period of atheism which swept over the land and dominated the colleges of America toward the close of the eighteenth century; in Princeton College in 1782 only two of the student body professed themselves Christian; 4—the striking and far-reaching revival of 1800 called the Second Awakening; 5—the rise of organizations set up to extend the gospel—various foreign and home mission boards in all denominations; 6—the rising tide of immigration

coming to America from the old world.

Sturdiness characterized the missionaries of that period and also the manner in which they undertook the task. They were concerned first of all, for the spiritual welfare of men, for which they were willing to make large sacrifices. The results in changed individual lives and new group purposes were quite real. The church soon discovered that its task was not completed in preaching alone. Educational, ecclesiastical, social, and economic problems confronted it.

As the church spread and its ministry increased the evident need of ministers to care for its pulpits and people came to the fore. How could a leadership be prepared for the new religious community? Colleges were established with their first responsibility that of training a ministry to lead the fast growing church.

The period of 1835 to 1860 has been termed, "the most critical quarter century in our national life." It was a period of increasing national wealth, building of railroads, growing volume of population; also the rise of Spiritualism, Mormonism, Millerism and other strange religious phenomena, all of which affected the missionary cause. There was the depression of 1857 with its accompanying moral slump, followed by the revival of 1857-58 which added a million members to the churches and prepared the hearts of men to face the shock and test of the Civil War. The Civil War left the churches sadly divided within their own household.

### The Force of Immigration

Missionary challenges multiplied after the war. Immigration reached its peak of one and a quarter million aliens in one year. These millions of immigrants made possible the great industrial expansion of the nation. To America they meant increased railroad trackage, new factories, huge mills, fresh labor for mines, and cheap labor to be exploited by a people under the spell of a get-rich-quick philosophy of life. To the churches they were a source of concern for their advent in old established communities meant either the death or the removal of churches unable to assimilate them or unwilling to accept the missionary challenge they presented. But the church did not falter in the face of a great and rapidly growing nation.

### The Missionary Himself

The heart of the Christianization of America lies in the *personalities* dedicated to a constant labor of love to win America to Christ; men and women who have sought to reproduce in their own lives the personality of Jesus that the people of this vast land might be led to own his lordship—more than 22,000 such persons. In this army of Christian witnesses are ministers, teachers, physicians, n u r s e s, community workers, Sabbath school missionaries, colporteurs, evangelists, and lay workers of many kinds. Most of them have toiled unheralded and unsung. These words from the message of the North American Home Missions Congress, held in 1930 are pertinent at this point: "If Christ means enough to us, we can make

Him mean enough to others. And if He means enough to a sufficient number of men and women in North America, the entire life of our nation can be changed and the problems that seem so overwhelming can be solved."

## CHAPTER 2

## THE HEART OF HOME MISSIONS

The church in America has had a stirring history. The record of its achievements from the days of the pioneer missionaries to the present is one of constant, steady growth in numbers and influence. The church cannot afford to consider its work anywhere near completion. Christ still waits for a welcome into millions of American hearts. Encouragement is found in the fact that the church membership increases more rapidly than the population. Thus while the population increase, according to the latest report was 0.7 per cent, organized religion increased 1.8 per cent or twice as fast as the population. When will America be evangelized? We might ask will the full purpose of evangelism have been met if every individual is told that in Christ is the only hope of his personal salvation? Or is there something else?

It might be well to remember that the first great evangelist of Christendom was our Lord himself. In not every case was He successful. The early church was an evangelistic church. It went everywhere preaching the good news of Christ. Its ambassadors spoke the word of life with boldness. But they, too, needed something else, and they had it. Their lives rang true to the word they proclaimed. To the witness of their word they added the testimony of their lives. Does not the church need that something else which Jesus had, and which was the possession of the early disciples? Is not real evangelism the word plus a life? Is there not sufficient potential strength within the membership of the modern church to revolutionize completely American life and speed the coming of the kingdom of God, if that strength were completely dedicated to Him?

### The Task of Home Missions

Home missions has ever had at its heart this great purpose to win men and humanity to God. To realize that seemingly distant goal it has been willing to serve in every known manner. If it discovered a group without privileges of a free education, it made that education possible in church school and college. If the people to whom it ministered were without medical care, it proceeded to establish clinics, build hospitals, train nurses, and so fulfill the command of its Lord to "heal the sick." If it perceived that childhood was being deprived of its right to happy normal development, it addressed itself to programs of community work and child welfare. One of the greatest agencies to break down barriers of mistrust, suspicion, and indifference in immigrant communities has been the Daily Vacation Bible School. But at the center of the life and service of Home Missions today there reigns this "passion for souls." Missionaries also agree that the message itself must be substantiated by that something else—lives which con-

firm its truth in their own experience.

Phillips Brooks once defined preaching as "truth through personality." As one bituminous coal miner put it, when speaking of a splendid young woman running a neighborhood house in a most depressing mining community, "She didn't have to come here and serve our kids. She came because she wanted to, and we've seen something in religion."

### The Gospel for Today

The gospel operates today. There is a slow and sure display of the transforming power of the cross in lives that once were "strangers and aliens to the commonwealth of God." (Read Dr. Limouze's four examples of twice-born men.) The immediate result of the Christian experience in transformed lives is to share the blessings of that experience with others. The real missionary is after all the man or the woman of the pew bearing a natural and direct witness to what the Christian religion means in personal life.

### Youth Shares Its Faith

This sharing is especially true of the schools in home mission fields. After young people make their public confession of faith in Christ they do not hesitate to take the Christian religion in practical and concrete ways to communities where church privileges are absent. This spiritual leadership assumes many forms: a gospel team, a deputation, a group trained in a religious drama, a leader fitted to conduct public worship, a teacher qualified to carry on a daily vacation Bible School or a week-day class in religion. And they speak not only a Christian message but they honestly attempt to live that message.

Essentially the business of the church is evangelism. But always at the center there stand personalities empowered by the spirit of Christ to live like him—*Christlike lives.*

## CHAPTER 3

## AN EMERGING LEADERSHIP

The preeminent leader of all leaders is Jesus himself. The sense of their Lord's interest in their plans has inspired the splendid leadership in Home Missions. This means leadership in present action, and future leadership always under preparation.

### A New Day in Home Missions Leadership

The first change in this new day is the increasing appreciation of a new world with all its acute problems; the second change is that the people to whom missions minister are a more highly educated group than they were a few decades ago. This means in turn higher standards by which the group ministered to will judge the ministering agency. For example, in 1915 there were approximately two thousand five hundred Negro college students. In 1930 there were twenty-five thousand. The third change is a new attitude which is to be found all over the mission field. The notion of the favored going to the unfavored does not sit well with people who today feel themselves entitled to their own self-respect. Many of our fellow Americans still do need

to have things done for them but the missionary must go in the spirit that, "We are fellow laborers with you in the service of the Lord Jesus Christ to make a Christian America." The only credential they can and must have that will develop in others trust in Christ is their own absolute commitment to the Lord and living the right kind of lives themselves.

### Leadership for All of Life

Leaders are being prepared for a wide range of service. The ideal is to send youth back into their home communities to point the way to better housing, better farming, better education, better neighborhoods, and also better churches. For example, when a young mountain school graduate makes it her first business to teach her mother how to read and write; or when an Indian youth sets the example of better housing and real sanitation before his fellow tribesmen.

The extent to which the institutions of the mission field, under wise leadership, have developed individuals for larger service in every interest of life is one of the most encouraging features of the enterprise. Usually such leadership is inspired by some Christ-filled personality intent upon duplicating itself in others. So the influence of a Christian life multiplies itself in others seeking the kingdom of God. The new leadership is arising, thinking brave thoughts and cherishing noble dreams of a new world. Will the Church in America keep step with them as they go forward? Will it be a case of "together"?

## CHAPTER 4

## LEAVENING THE MASS

The spirit of home missions is the spirit of its Lord: "I am among you as one that serveth." How far has home missions leavened life? Are there facts available which can be brought forward to show that the service of the years really is producing results? To present such evidence one must take a long look, and see the work of missions in the perspective of the years. For the work of the church cannot be done according to a time schedule. An automobile factory can guarantee the delivery of a definite number of cars or parts on a given day. Not so the church. What is done by the church rests on intangibles, the declaration of a truth; the spirit of a man; the principles of a little Christian group; the ideals of the minority.

The approach of the church in America to its field has been through the situations conducted by Christ-like lives. It has endeavored to reach people by means of the school, the hospital, the community center, as well as its own program.

### Heal the Sick

In this the church has followed its Master for "He went about healing every manner of sickness." Today the home missionary cause maintains approximately 95 medical centers with a personnel of 393 doctors and nurses. There are yet vast areas of America without the services of a physician.

Where the church maintains hospitals and other types of medical service in mission fields there is a

direct and distinct impact made upon the group or area served. The hospital grounds, the gardens of the workers or the hospital farm, the way the dairy is run, the character of the workers, these and many other aspects of a hospital's life affect the neighborhood.

There are two main channels of a personal character through which the influence of Christian medical missions flows out to affect the home community for the kingdom of God: 1—the patients who have received treatment; 2—the nurses graduated from training schools conducted in the mission hospital and taking their places professionally or otherwise in the community from which they came, or in other places. Who can estimate the influence of an Alaskan girl, trained in the best technique of nursing and in the meaning of the Christian life, as she takes her position as a public health nurse in a fishing village of the northland?

### The Leaven of the School

What of the contribution of the church mission school to the creation of the Christian community? According to the latest official figures there are about 440 schools in the home mission field. It is through its product, the student himself, that the school affects the life outside its walls. It is through Christ-like lives that the Christian gospel touches communities with helpful and uplifting influence. Every mission field can point to some twice-born man who was won to his Lord by the preaching of a missionary pastor, and who in turn became a center of Christian influence in what up to that time was a godless community. Sometimes the process has been slow, but whenever the human element through which God has worked in his church has been faithful in its effort to recreate its community after the mind of Christ, a change has taken place.

## CHAPTER 5

## THE COST OF HOME MISSIONS

At the heart of Christianity lies a great social principle stated by Paul, "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves." The permeating spirit of all Christian giving is love for one's kind. Home missions caught this spirit from its Lord. Teaching, healing, and preaching, Home Missions has come down through the years as a good neighbor dedicated to the creation of a Christian America, ever willing to meet the cost such service has demanded.

What does it cost to run the home missions program in America? In 1932 the gross expenditures for the missionary cause at home for twenty-one reporting groups were approximately $25,000,000. A bill of this amount per annum appears large to the casual critic of missions at home. But the national income for that same year was $39,500,000,000. The tithe of the national income would have been more than one hundred and fifty times greater than the 25 million actually spent on home missions. What could be accomplished if the tithe were actually given? A recent issue of *Time* states that the five leading cigarette companies spent in one year on cigarette advertising $28,000,000—more than was spent by twenty-one denominations on home

missions in one year.

In the period from 1932 to 1937 the national income produced in this country rose by 77 per cent; and yet those very years the American public actually decreased its gifts for support of churches by 19 per cent, and for general benevolences 28 per cent. In the same five years expenditures for jewelry increased 24 per cent, for theatres 41 per cent, for tobacco 43 per cent, for whiskey 100 per cent, for automobiles 188 per cent, for radios 220 per cent, and for beer 602 per cent.

Is it true that the government by taking over so many services heretofore administered by private benevolence, is giving the American people a sense of discharged responsibility, thereby cutting the nerve of the church and mission contributions? Have missions been too much a woman's affair in the church, not enlisting the keen interest and active support of men? Is there need of a new type of missionary education? If so, what is it?

### Missionary Sacrifice

The enterprise of home missions has weathered the financial storm of recent years largely because of the sacrificial spirit of the men and women who have been responsible for its work. Missionaries in the home land as a rule receive very small salaries and their satisfactions come from doing the manifest will of God. The head of a mission hospital training Indian girls for missionary service said, "We lose most of our girls to the government or state institutions who can afford to pay higher compensation. We cannot compete with $1,200 and $1,800 salaries. All we can offer is a missionary nurse's salary of $600 a year, and when a girl takes that she sticks, for she takes it because she is a missionary at heart."

### How Long Must Home Missions Be Supported

"Study America's spiritual needs and the answer will leap at you." As long as evil remains to soil life and poison communities; as long as there are individuals unyielded to the sway of Christ; as long as men need comfort and counsel and courage in the adventure of living.

### Christian Giving on Mission Fields

In proportion to their income, people in missionary areas contribute as generously as do those in the self-supporting churches. They give according to their ability. In some instances these resources may not be money, but labor, farm products or even some prized possession. In some rural churches in the south the Lord's Acre Plan is functioning very effectively. Again it may be a community project wherein the entire church will farm for the treasury of the church. In still other cases it may be the setting apart all eggs laid on the Sabbath Day. Missionaries agree in the main that the tithing principle has not as yet made any great headway in home mission institutions, apart from the missionaries themselves. But this is all too true in self-supporting churches as well.

To see money with the eyes of Christ is a problem for both the great church in the city and the little body of believers out in some small prairie town. "Now we that are strong ought to bear the infirmities of the weak".

## CHAPTER 6
## TRENDS AND ASSETS

There is one word which describes the nature of the situation in home missions and that word is change: 1—a changing America, 2—the unchanging mission of the church of Christ. That mission is to keep Christ central in all of life.

### Present-day Trends

1—A stabilized population to which America is slowly approaching. A recent national study made by the Committee on Population problems predicts that the American population would reach a peak of 158,000,000 in 1980 and thereafter dwindle, and would consist largely of old or middle-aged people. The census of 1930 has shown three trends: 1—decreasing birth rate; 2—restriction of immigration; 3—lengthening of the life span. An editorial in the New York *Times* comments that "youth will be at a premium." What adjustments will the church make in the face of these trends? Will there be developed a more thoroughgoing program of adult education to meet the needs of the increasing older group?

2—Population shifts mainly to and from the city for various reasons. Then there is that large group being made workless and homeless by the machine age. For example, "A cotton planter in the Mississippi Delta had 160 sharecropper families. He purchased 22 tractors and 13 four-row cultivators, let go 130 out of 160 of these families and retained only 30 for day labor."

3—The appeal of the secular commercialized amusements create for the church serious problems. "The modern motion picture program is the church and Sunday School's biggest competitor." Whenever their patronage has waned they resort to some new device, spending millions to tease the people and crowd them into the theatres. Hence "Bingo" and "Bank Night"—"something for nothing" seems to be the order.

Gambling. A Journal in Chicago, *American Business*, estimated that in 1937 at least the sum of $10,000,000,000 was being wagered. The tragedy of the situation becomes even more serious as the church, in some quarters, is observed to participate in this practice or remains silent regarding its evil. What is the effect of all this upon the youth? What is the Church going to do about it? Once before America was purged of gambling. The creation of a new conscience on this question lies with the church.

There are other trends with which the church must deal such as the liquor traffic, common lawlessness, the sense of irresponsibility, the revolution taking place in the industrial world, and others.

### Assets for Re-investment

What then are the assets the church has at its disposal to meet the new day? They are seven in number. 1—The National Character—the mass of American people cherish sturdy ideals for which they are willing to sacrifice. 2—Fair play—American people have always had a keen sympathy for the afflicted and the oppressed. There is the great problem of the Jew. 3—The church's affection for home missions—the average American church is a home mission product. 4—Resources developed through service—the spirit

of evangelism so characteristic of home missions and the new leadership constitute reinforcements to the Christian church. 5—The Home Missionary Himself—the heart of the home missions cause has been this devoted personality laboring in every corner of the nation and among all kinds of people, dreaming of the ideal community and commonwealth for which he has considered no sacrifice too great. 6—The Asset of co-operation—the Home Missions Council and the Council of Women for Home Missions are accomplishing tasks yielding satisfactory returns. 7—The Gospel of Christ—unfailing, ever available, and all sufficient in its teaching and power for every need of American life. What a challenging situation lies before the American church in the home land!

Does not the modern church need a Pentecost that would bring into the home missions enterprise new life, new hopes for the Kingdom of God, and a new power, "The power of God unto salvation?"

### Suggestions for Study

1—This brief review lacks the personality of the book which is so rich in stories of transformed lives, of twice born men, of young people on fire in Christian service, and of examples of co-operation among churches such as the Grace Community Church at Boulder Dam. Do not fail to get a copy of the text and have many of these stories told. They strengthen the faith of the Christian worker as nothing else can do. They are excellent to use in Girls' Circle programs, D. V. B. S. and wherever concrete illustrations are needed in Christian service.

2—*Right Here at Home,* by Frank S. Mead, is a splendid companion book. Chapter 1—"The March Begins" gives added historical facts to use in connection with, "The Investment of the Years" as Dr. Limouze relates. This book has an excellent chapter on: The Mountain People, The American Indian, The Negro, The Mexican, and many other types of American mission work. It should be in your missionary library and used for reference when various types are studied.

3—Have a map of the United States hanging in the room and point out the challenge of new territories and new peoples as they are described.

4—Compare conditions described in our colleges in 1795 with conditions now. Is this cause for encouragement? See text, page 9.

5—Make a graph showing comparison of increase in population and increase in professing Christians as given in Chapter 2.

6—Have different ones impersonate the characters the authors describe of leaders trained and carrying on among their own people as given in Ch. 4.

7—Arrange the chart given on page 131 of the expenditures on various population types in the order of those receiving the largest amount per capita. Does this reveal a great need in some sections?

8—Have a debate based on Chapter 6: "Resolved that the assets of the American people are a greater force than the downward trends."

# The Investment of the Years

By THE REVEREND W. BRUCE WILSON, D.D., Secretary
of the Board of Home Missions of the United Presbyterian Church

THE United Presbyterian Church in America has had a stirring history. The record of its achievements from the days of the pioneer missionaries to the present is one—not of spectacular—but of constant, steady growth both in numbers and influence. The two denominations that merged to form the United Presbyterian Church in 1858 provided a membership of 54,789. This year a membership of 183,889 is reported, a net gain over the years of 129,100.

Certainly the "Homeland Harvest" of our Church in America is a study in the progress of Home Missions. In the eighty-one years of our Church's existence, approximately 700,000 souls have been led to Christ. Almost 200 million dollars have been raised for all purposes by our Church in the same period of time. This has been done through the agency of some nine hundred congregations—a marvelous record. But more amazing still is the fact that of these nine hundred churches, at least 750 of them are the product of Home Missions—having received help at some time from Home Mission funds.

Not long after the union of 1858, pioneer Home Missionaries of our denomination crossed the Mississippi and began the conquest of prairie and mountain in behalf of Christ. Our first presbytery in Nebraska was organized in 1863 by Dr. T. P. Proudfit, the father of the present Secretary of our Board of Education. Dr. Thomas Kendall began work in Oregon as early as 1844, Dr. Cooper in San Francisco in 1865. At the time of the union in 1858 there were few United Presbyterians west of the Mississippi. Today we have five synods, seventeen presbyteries and 183 churches, all of them the harvest from Home Mission activity.

## ROLL CALL

Were I to call the roll of the outstanding United Presbyterian churches that have been developed and helped by the Board of American Missions, I could begin with a number of the churches in the vicinity of Boston and New York City, a majority of the churches in Philadelphia, the two churches in our National Capital. In the Pittsburgh area, Home Missions produced such churches as Shadyside, Homewood, Brookline Boulevard, Beverly Heights, Avalon, Forest Avenue, North, Eighth and many others. Moving on to Buffalo, we would find ten flourishing churches there, two others in Niagara Falls—all of which owe their existence to the Home Mission zeal of our Church; five churches in Cleveland; four in Youngstown; eight in Akron; all the churches in Detroit presbytery; all the churches in both Chicago and St. Louis. Proceeding westward through Des Moines, Tarkio, Omaha, Topeka, Sterling, Tulsa, Denver and over the Divide into Uncompahgre presbytery—all these churches must be counted in the Home Mission harvest. So, too, in the Far West. Almost without exception the churches of Idaho, Spokane, Puget Sound, Oregon, San Francisco and Los Angeles

presbyteries are the result of Home Mission support. Yes, the United Presbyterian Church today is a living witness to the Home Missionary zeal and vision of its leaders and its people.

## IN THE HIGHLANDS

Space forbids a detailed account of the harvest gathered through our Home Mission activity in other areas. The history of our work among the Mountaineers of Kentucky and Tennessee is perhaps one of the most romantic features of our "Homeland Harvest." For the most part, the Board has now accomplished what in 1908 it set out to do for those underprivileged people. Thousands of Mountaineer young people have been given not only a thorough secular education but adequate Christian training, and those young people are today furnishing Christian leadership in scores of communities in those regions. The schools maintained by our Church for thirty years have now been taken over by the respective States; but in nine different localities in Greene County, Tennessee, the American Board still carries on an evangelistic and social service mission work.

## IN THE SOUTH

Our denominational work among the Southern Negroes began during the Civil War and for seventy-six years we have labored for Christ in behalf of this race. Here is the most difficult of all our racial problems. The American Board has been attempting to contribute its solution through the teaching and preaching and healing ministry of the Gospel of our Lord. Knoxville College, with an enrollment of 350 Negro young people; three secondary schools enrolling almost one thousand more—these schools for years have been contributing to the spiritual enlightenment of the Negro race. Fourteen congregations composed of consecrated Christian Negroes furnish spiritual leadership in as many communities. When the late Dr. R. W. McGranahan was President of Knoxville College he received a letter from Booker T. Washington in which that brilliant Negro said, "The Church with which your college is connected has for a number of years placed the entire Negro race under deep obligation to it for its unselfish, wise and far-reaching work with our people through its schools and churches."

A score or more of years ago we heard about the perils of foreign immigration. However, this problem has been partially solved by the stringent immigration laws that are now enforced. Nonetheless vast multitudes of foreign-born are still in our midst and need to be not only Americanized but Christianized. This ministry to the alien on the part of your American Mission Board has suffered serious retrenchment in recent years. However, alien mission stations are still maintained in Providence, New York, Pittsburgh, Portland, Ore., and other places where the need is urgent.

Such has been the "Homeland Harvest" of the past. The investment of the years has been proved eminently wise. However, the United Presbyterian Church cannot afford to consider its Home Mission work anywhere near completion—nor can it afford to dwell upon its triumphs and live only in the past. There is still

(Continued on page 84)

# Attitudes Can Change the Migrant Problem

By MISS HELEN WHITE, Mid-Western (Gulf to Great Lakes Area) Migrant Supervisor

"—AND when we are through with 'em, we'll push 'em out! They do nothin' but cause trouble!" This statement came from a prominent citizen who was answering questions relating to the Migrant in the Community. By his forceful answer, one gained his attitude, for this attitude is not uncommon toward these groups that travel the highways and byways of our country, harvesting and canning the perishable crops so that fresh fruits and vegetables may grace our table all seasons of the year.

No work available in urban communities; lost farms because of inability to pay the necessary interest on mortgages; lost farms due to soil erosion, flood, dust bowl; and most recently the "tractored out," are the reasons why there are hundreds of thousands of people on the roads of the west, middle west and east. Rather than accept relief, they have taken to the road and with the one thought, that sometime they will again settle in their own home!

The "Grapes of Wrath," by John Steinbeck, presents a realistic picture of the group traveling from Oklahoma to California, but he has dealt with just part of the migration. We find that many of the same conditions exist in all sections of the country.

A house of average size, stood back several hundred feet from a narrow, dirt road. In the front yard were eight tents, two trailers and seven ancient cars. The house was without screening, water supply or toilet fa-

OFF TO THE FIELDS

cilities either inside or out, and the water was drawn from a well a half mile away. In this one small building were 70 people. Outside in the various vehicles and temporary shelters were 108 more! This total of 178 men, women and children, in this encampment, is typical of groups drifting into fruit, sugar beets and vegetable centers throughout the country. As a rule, the families travel singly, but will settle with other families of their group when a crop has been found to harvest. For the spirit of fellowship and understanding brings them together as individuals again.

Mr. Jones, An Ozark Mountaineer, ambled out to the parked car and greeted the occupants with curiosity, surprise and interest. With southern hospitality he greeted the group with "mighty fine to meetcha." Finding the car and passengers favorable to his way of thinking, he turned to the others in the yard, who were looking on with much interest, and called to them. Soon a large group surrounded the car and questions were asked by all.

Where were the Migrants from? The group about the car represented the states in the Middle West, for 18 families said that they had "hailed" from 18 different states! Each family had a different story to tell. One described his home back in Mississippi, then suddenly he turned away, for his eyes were full of tears. He remembered that his home had been sold because he could no longer pay the taxes!

Another told of the job that he had in a large city, but because a new machine had been invented that had cut down on his type of work, he

CLEAN-UP

was forced to find other means of support for his wife and children. He tried without success, until as he said, "I don't want me and my kids to go on relief, so we buy an old car and make all the strawberry crops in the country."

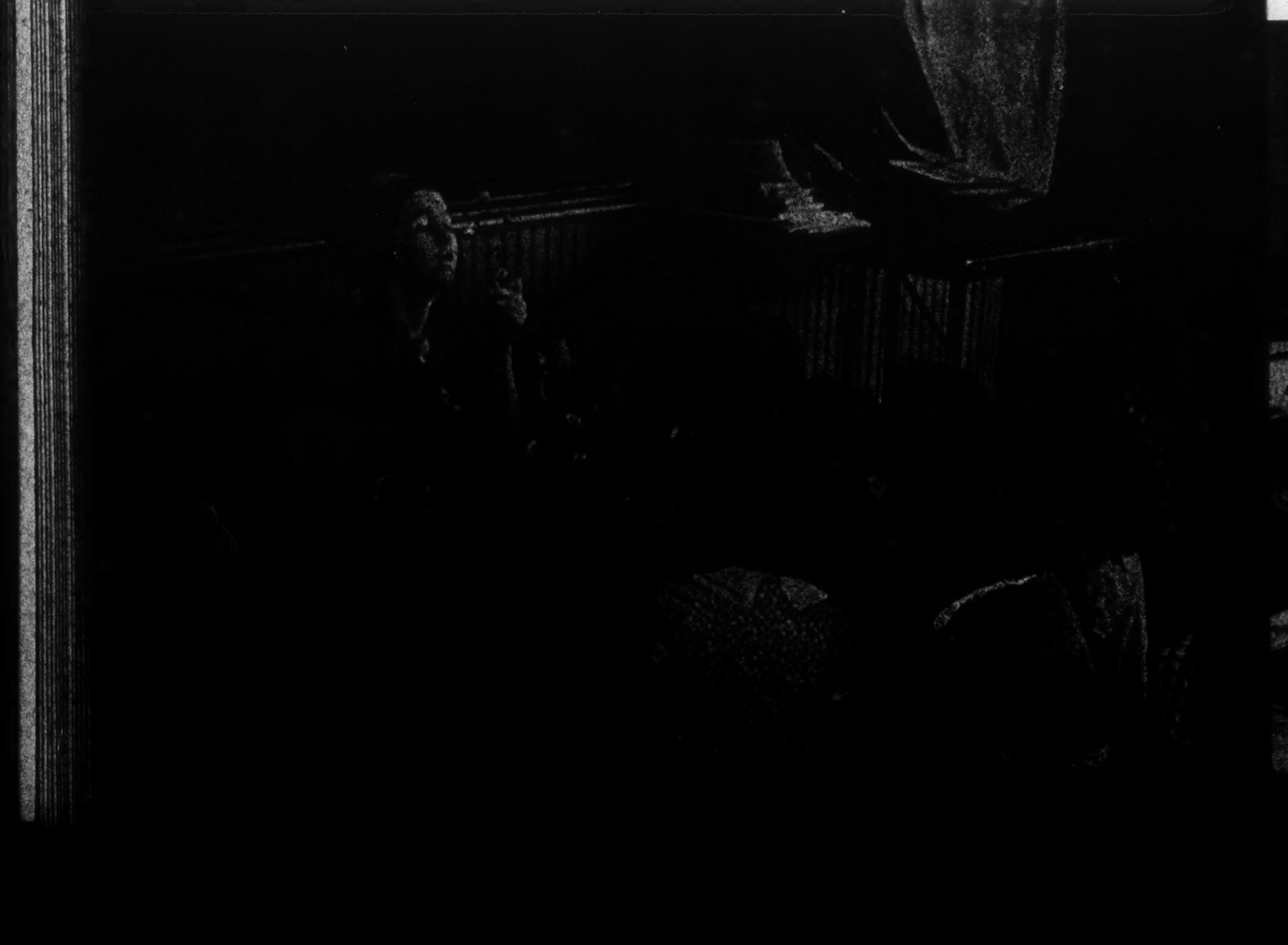
A quiet, unhappy but patient man approached the car, who used the best of English, and asked where he might find work. His story was surprising. He had been a banker in a small town, but had lost everything during the depression of 1933. Then the flood came and he lost his home as well as his land. There was nothing to start upon again, no employment anywhere, so he took to the road.

As conversation continued, the migrants and people in the car became more friendly, and told many more stories of their lives. One man said, "My kids don't know what a school is like, and I don't want them to be without school, but what can I do?"

An old woman ran up to the car and whispered something to the driver. It developed that her daughter had a new baby and needed some medical assistance. She was asking where she might get this kind of help. When asked whether there was a nurse that visited them, she laughed bitterly with these words, "No one ever comes to see us."

One woman surrounded by eight dirty-faced children, was busy peeling green peaches. Secluded under old pieces of burlap and newspaper, which she carefully removed, were 60 cans of fruit and vegetables which she had canned during the summer months. She said that they wouldn't need to beg when they were on the road, for she "reckoned" that they





had enough to keep them from starving.

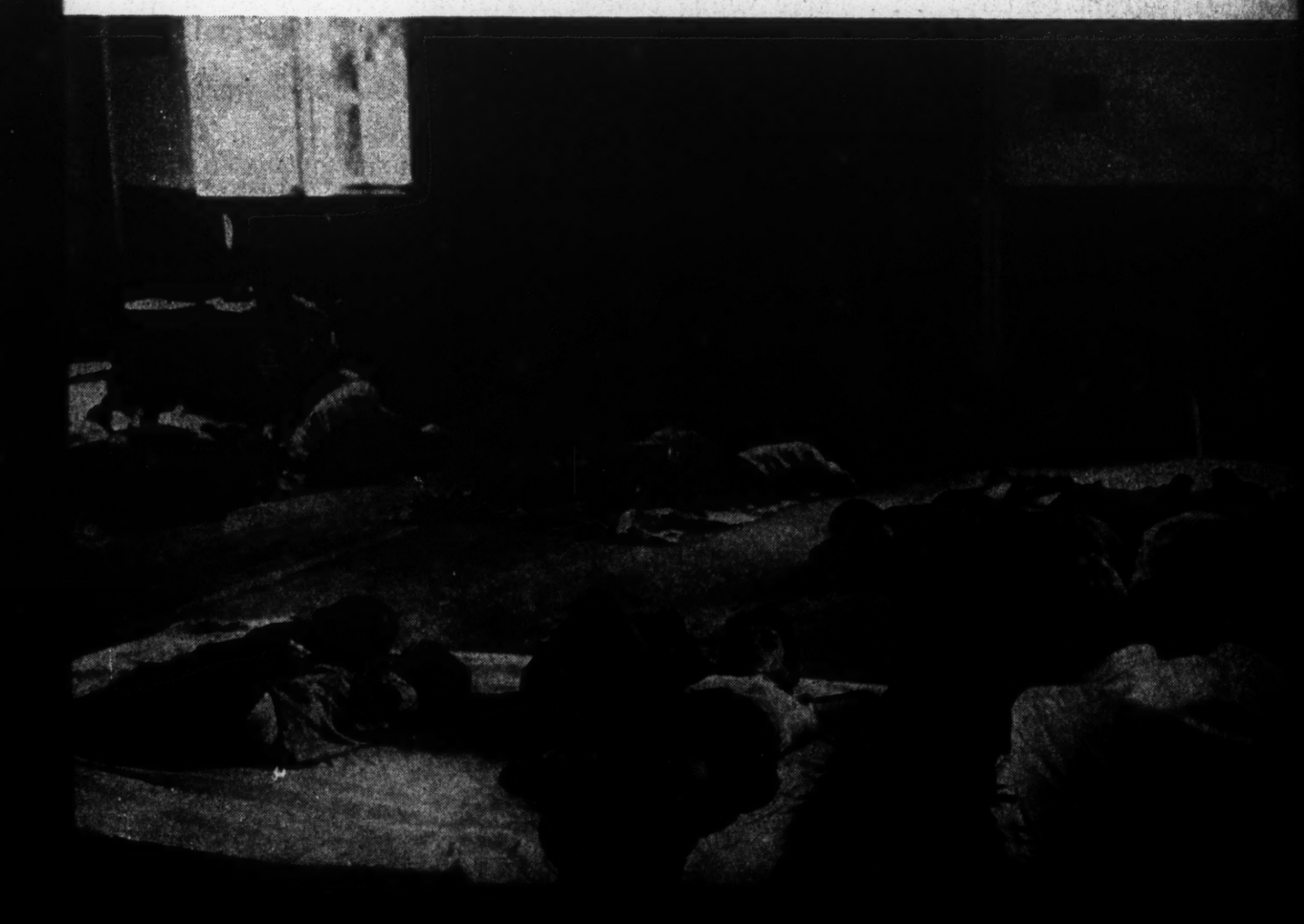
Just before the car drove away, a young woman stepped up to the running board and said, "We sure would like to find a place to live all the time, but now we're gettin' ready to move to tomatoes, and then go to California and Florida. I wish we were not always movin'."

It will be necessary to continue to have large groups harvest the crops, and because fresh fruits and vegetables will be in demand, the Migrant will still continue to exist. This group will probably increase, as all indications tend to point that way at present.

Stories like the ones told in this article, were the stimulus and challenge given to the Church. Here were thousands uncared for and unwanted living under the worst of conditions. In 1920 the problem came to the attention of the Council of Women for Home Missions. After a survey bore out the existing reports, an experimental Children's Center was tried in several places where the Migrants were working. Since then, the work has grown so at present, there are four types of work conducted in fifteen states. The Council has barely begun, for Migrants are existent in all 48 states! The church still has a tremendous challenge. To meet this challenge, the Council has incorporated within their program the Children's Centers, the Christian Public Health Nurse, the recreational Director and the Minister.

To allieviate the problem, there must be some definite goal to work toward. All agencies, social, civic, governmental, growers and Church must work together toward better

SLEEPY TIME



housing, better sanitary conditions, education and a richer philosophy of life through the Church and recreation, for these migrant groups. As the church formed the first concrete step in the solution of this problem, they must still play an even greater part in the final steps. The church his pointed the way to other public and private agencies in the solution of it, and she must remain the guide post and the rock on which any constructive program may be built.

3,000,000 Migrants on the March! They march so that we may get direct benefit of their labors and sufferings! They are sharing their lives for our comfort. What can we share for them or with them? Attitudes play an important part within the communities where these people work. It is for us to realize that the Migrant is a human being who has hopes, desires as well as ourselves. When we think of them, remember the words of Jesus, "Love thy brother as thyself." With this thought toward our brother, the migrant, we have gone a long way in the solution of his welfare!

## THE WAY IT BEGAN

In January 1920, the Home Missions Council and the Council of Women for Home Missions in studying the migrant situation decided that "migrant work must be a national concern. The peculiar need of these *necessary wanderers* must be met by the Christian Church. Experienced workers *must follow* and *minister* to varied groups." A new home mission frontier was opened.

In the summer of 1920 the committee was ready to set up eight "migrant centers." . . . Three young college women arrived at each camp, each with little or no experience, but all with unbounded enthusiasm. . . . A couple of tables, a few chairs, some clothes baskets for bassinettes, a stove, a few dishes and cooking utensils, some games—these were the simple furnishings.

It was then announced that the "center" was open for guests, specializing by day in babies and children too young to go to the fields, at evening ready for young boys and girls who wanted a play place when the day's work in the field was over.

In a few days in each camp some courageous mothers brought their little ones to the "center" and probably with fear and trembling left them to the inexperienced ministrations of the bright cheery young women in charge. Each baby was bathed and given fresh clothing, placed in a bassinet and covered with the almost unaccustomed mosquito netting. When the mothers returned at the close of a long hard day of work and found the babies clean and happy the effort had been established.

In some places near-by communities found the possibility of giving help and a new interest in a home missions task at their very door.

From *They Starve that we May Eat* by *Edith E. Lowry.*

# The Spanish American Citizen in California

By MILDRED WHITE HOUSTON, Pasadena, California

THE Spanish American Citizens form one of the large minority groups in the population of Southern California. For about thirty years, in Pasadena, there has been a community center called the Pasadena Settlement Association, which has had for its main business, the integration of the Spanish speaking peoples into American life. The Settlement is not a relief organization directly, but from its doors have sprung so many diverse paths of endeavor, medical, legal, social, that its influence is impossible to guage. For instance, about twenty years ago, the plight of the Spanish American mother and the high mortality rate of babies and small children, was the pressing problem at the Settlement. With the help of public spirited citizens in Pasadena, a Woman's Hospital was built and paid for. Now the best care in the city is available in keeping the mothers and babies safe from infection.

The Pasadena Settlement is listed as a character building agency in the Community Chest list. But knowing that character is a variable that depends just as much on example as on precept, the Settlement House strives to be an actual neighbor to the people of the community. The women are given opportunity to have help in all sorts of household problems. The men may have the Settlement House for gatherings in the evening. The young people have clubs with parties that crowd the living rooms to capacity. Above all the Spanish American citizen is encouraged by employment and education to become a selfsupporting unit in the city and country. Young men and women who have grown up with the Settlement as a neighbor, are not foreigners. They are Americans. The director now is a young Spanish American who shares their problems and their hopes, and their faith in the future.

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There are 375 Mexican evangelical churches in the United States with more than 30,000 members. These people are here to stay. While some return to Old Mexico, yet the numbers in this country increase slowly and steadily. And if "prosperity" ever comes around that mythical corner again, there will be a new stream of immigration. The thousands here have not sufficient churches and ministers. What shall we do with more? It is something we should be thinking about and planning for.

*Frank Mead* in *Right Here at Home.*

# Suggested Devotional Service

For Program Study on "HOME MISSIONS"

By (MRS. C. W.) ELSIE WEHLING FULTON

**Devotional Theme for year beginning April, 1939: INSPIRING INFLUENCES**

INSPIRING INFLUENCE FOR NOVEMBER: The Christian Race. —Heb. 12:1.

*(Have members seated in a circle. On center table place a large map of the U. S. During the speaker's remarks, have six members read the designated Scriptures, each in turn placing one of the following symbols on the map: a lighted candle, a gilded cardboard sword, an envelope, a picture of a Church, a small bag of seeds, and a wreath of laurel leaves.)*

Opening Thought: (In unison.) Matt. 5:3-12.

Song: Bible Songs Hymnal No. 88.

Leader: In the New Testament the Christian life is represented under numerous and expressive figures of speech. In Matthew's Gospel, Jesus represents the Christian life as a light for the world's illumination (Matt. 5:14, 16); Paul represents the Christian life as a warfare (Eph. 6:13-17), as a living epistle or letter to be seen and read (II Cor. 3:2, 3), as a building (I Cor. 3:16, 17), as a husbandry (I Cor. 3:9); and the writer of the letter to the Hebrews represents the Christian life as a race viewed by many witnesses (Heb. 12:1, 2).

Games which were contests of strength, skill, and endurance were common in the days when the New Testament was written and were familiar to its earliest readers. Great throngs crowded huge amphitheatres to witness these athletic contests. Of all the contests, the foot race was one of the most popular. The interest and applause of many spectators stimulated the runners to their utmost efforts.

The thought of the Christian life as a race viewed by many witnesses is an inspiring influence. The life of the Christian gives evidence of the reality and sincerity of his Christian profession. It has always been so. If you make a Christian profession, there is a "Gospel according to you." Let us give thanks—

"For the race that the faithful feet have run;
For the bitter strife, for the battle won;
For brave deeds planned and for brave deeds done;

"For the truth that liveth forevermore;
For mercy's graciously open door;
For the light that shines from the other shore."

Witnessing for Christ by the life is needed in Christian communities of the homeland, as well as in all non-Christian communities.

Prayer: For the people of the homeland. (For suggestions, see 14 and 15 Days in the Prayer Cycle.)

"Look from Thy sphere of endless day,
O God of mercy and of might!
In pity look on those who stray,
Benighted in this land of light.

"In peopled vale, in lonely glen,
In crowded mart, by stream or sea,
How many of the sons of men
Hear not the message sent from Thee!

"Send forth Thy heralds, Lord, to call
The thoughtless young, the hardened old,
A scattered, homeless flock, till all
Be gathered to Thy peaceful fold." Amen.

Closing Song: Bible Songs Hymnal No. 156.

# Honor to Whom Honor is Due

For years the Efficiency Department has been helping societies to build up their Efficiency rating, encouraging and publicly honoring those attaining the coveted 100 per cent. It is not an easy matter to attain such high rating and often requires several years of earnest effort before it is reached. It is therefore a matter of deep regret that the names of some of these 100 per cent societies in the Women's Department were omitted from the Honor Roll in the July-August number of the Magazine. We now wish to give special prominence to these societies and their fine record. The full list of the 100 per cent societies is given below.

Drexel Hill .....Philadelphia Presbyterial

Florence Ave. .....Los Angeles Presbyterial

Gibson Heights .....Southern Illinois Presbyterial

Brookline Blvd. Evening Division.....Monongahela Presbyterial

Beverly Heights .....Monongahela Presbyterial

Ottawa.....Kansas City Presbyterial

As we take up the winter's work it is hoped that every society will strive to make this the best year of its history, keeping the Standard before it at every meeting as a measuring stick of its growth.

*Mrs. Edgar B. Murdoch,*
Statistical and Efficiency Sec.
Sec. Women's Department.

## THE INVESTMENT OF THE YEARS

(Continued from page 77)

much land to be possessed. Millions of Americans still need the redeeming Gospel of the Lord. Untold multitudes of children and young people must be provided Christian training. To this task our Church should commit itself anew that the harvest of the years ahead may be yet more abundant than that of the past. We know from experience that the best things in life can be kept only as they are given away. A window is a window only so long as it transmits light. When it absorbs light, it ceases to be a window. A spring is a spring only so long as it gives forth its waters in a flowing stream to fertilize the fields. When it ceases to give forth its waters, it becomes a stagnant pool—a source of death rather than life. The reality of the Gospel of our Lord can live in us only so long as we seek to give the Gospel to those who have it not. It is still everlastingly true that—

He who knows cares;
He who cares shares;
He who shares dares.

# Good News from Far Countries

## India

MRS. R. R. STEWART, Editor, Rawalpindi, India

### ONE WEE CHICKEN

One day in May, Sialkot's District missionary sahib visited the village of Bhagowal, the home of Padri Ganda Mal, one of the seven pastors of the district. When a move for departure was made, the family insisted that a live chicken be taken along. The missionary refused the gift, knowing how much it represented of that family's goods, but when it was suggested that it be an offering for Home Missions, he accepted and came home to inquire of his wife the price of chicken per pound.

For about a week, the little chicken pecked about the compound, getting well fed each day. Then the decision was made to entertain with a chicken dinner, and two preachers and their families from the city were invited. (Show us a preacher who doesn't like chicken in any country!)

It had been hovering at about 110 degrees in the shade for nearly a week, and the house was well heated, so it was arranged to eat out of doors. A large *dari,* or carpet, was spread upon the ground which had been sprinkled with water from cans. (Why hadn't we been told to bring a garden hose from America?) Sheets were folded, and arranged on the three sides of a square, and places were laid for sixteen.

Mr. Prebhu Das has charge of the Christian Reading Room in the city, situated beside our City Clinic, splendidly located in the heart of Sialkot. He enjoys personal work, and follows up the inquiries which are frequently made. He and his lovely wife and daughters, Venus and Vena, and their sons, Vincent and Vivian, accepted the invitation. We were sorry that the eldest daughter, Vida, was ill and could not come.

Padri Samuel Kathu Mal has come to our Sialkot City Church recently from Sangla Hill congregation, and all are thankful for God's good guidance that has finally brought this capable leader to the congregation where too long there has been no under-shepherd. His charming and efficient wife, small daughter Olive, and sons, James, John, Ernest, and Jonathan, all promised to be with us for the evening.

It proved to be a lovely evening. A quarter-moon shone down brilliantly, and a cool breeze began to blow which truly revived our spirits, a bit burned out from the heat of the past days and nights. Everything tasted good. *Pilau* (a delicious rice dish) with chicken curry is always a treat. If any reader wonders how to feed three families and a Miss-sahib on one small fowl, she must learn how to make chicken curry! There was a good salad made of tomatoes, cucumbers, and onions, fresh from our garden here at Hajipur, and freshly baked *khamiri roti* (native bread), and for dessert, ice-cream and cookies, with enough for seconds all around.

After the youngsters had folded up their "doggie" paper napkins to take home, (these were from Woolworth's, and had gone over big), we cleared the *dari,* and brought out a small one to put on top. Then the portable Victrola made its appearance, and everyone played "Magic Carpet." Anyone caught on the small carpet when the music stopped must drop out of the game.

We marched around forwards, then backwards, and finally the younger element skipped around until it was decided that digestion had received sufficient assistance. About 9:30 the Urdu Bible was brought, and Mr. Prebhu Das led our evening devotions, remembering in his prayer the Church, and all efforts for the advancement of the Kingdom.

May we add that the price of the fowl was 10 annas, equivalent to about 25 cents—a "widow's mite" for Home Missions, and another young chicken had achieved its ambition of entering the ministry.

*The Sahib's Wife.*

## A HOT WEATHER PROJECT

By MISS FLORA J. JAMESON, Sangla Hill, India

"Adult Education" is a term used in all quarters these days, for what can India accomplish until she overcomes illiteracy, that hindrance to all progress in this great land.

Adult Education has become a hot weather project for the Sangla Hill Girls' Boarding School. In the section of the City where our Christians live, a meeting for the study of God's Word is held every Tuesday night. The girls of the school cannot attend but they very definitely pray for this meeting.

For weeks the Christians were urged to come to the Mission Compound where they would be taught to read. At last one came, and because of his great enthusiasm, others joined the group.

The heart was cheered by the sight of these young men, scattered about the Compound in small groups, being taught by the Principal and teachers of the school.

At the close of an hour and a half period, full of joy over their new found ability to learn to read, all gathered together for prayer.

After one lesson, a young man when asked if he would lead in prayer, agreed, and at its close, smiled and said, "That is the first time I ever did that." A new liberty in Christ was his that day.

Another young man who was helping at the Church one day, missed his lesson. The pastor assured him that he would explain his absence, but he answered, "No, my mother (the Missionary) is expecting me so I must go and tell her myself." He came, notwithstanding, it meant a walk of a mile to the school.

One evening while waiting for his turn to read, one was urged to study his lesson. He answered, "No, I am not interested just now. I want to review my four Bible stories which I have learned, and recite them to you before I leave." The lesson was finally over and he remained long after dark to recite his Bible stories. All rejoice over zeal for learning the Word.

Another evening a young man praised the Lord that He had made it possible for him to learn the Bible stories, and to learn to read. Four months before, he had insisted that he could not remember anything, and now he is about the first to want to tell the Bible story after one hearing. He gave a Thank Offering of 16 cents, one day's wage, because of what the Lord had done for him.

The group greatly rejoices over the opportunity given, and we long, and ask you to pray with us, that many more may desire to join such a group later, and that our Christian Church at Sangla Hill may become more literate, and that Adult Education may become more and more a project of the Boarding School.

## LOOKING UP

By MISS LAURA MACLACHLAN
Pathankot, India

Before I came to the field, I had often wondered if missionaries, especially those who are new to the field, ever became homesick. I have never asked any missionary if such were the case, nevertheless I have always

believed it was not. Now I can understand how it is.

The trip from Nebraska to New York City, then the voyage and the trip "up country" in India afforded plenty of interest for the first month and a half. Since we have been located in Pathankot, we have been studying the language. Even at its best, it becomes tedious occasionally. Our days are spent in much the same way. We have no entertainments to attend such as we enjoyed at home. The absence of such recreation would not be noticed if we felt we had a share in actual missionary service. At times I must confess, I get a little impatient to start real work.

In one of my recent letters from America I was asked, "Do not the lights of heaven seem to shine with greater light and splendor there than in your own home country?" Indeed they do! I have read that the glories of the heavens in India are very similar to those of the Holy Land. Surely this must be a fact. It is no wonder to me that the Psalmist repeatedly makes mention of God's handiwork. The Psalmist received much help, peace and pleasure from reveling in the beauties of nature. Here in India, I cannot have a "low" feeling out of doors. No matter how tired I am from language study or just the "sameness" of things, new wonders and peace are found out doors. The vast snow-covered mountains which we can see on three sides of us, command me to look up. The dawn and the setting sun seem to make the whole of India glow in a soft warm light. The snows reflect the glorious colors of the skies. With a new and deeper feeling I am able to say, "I will lift up mine eyes to the hills, from whence cometh my help."

How could anyone imagine that a missionary could be homesick here, when God seems nearer than ever before?

## TEACHING THE ILLITERATE

One Bible woman went to her home during the summer vacation and busied herself trying to get some women to learn to read. She started ten, using the new method for adult education. By the time her 6 weeks' holiday had ended she had three people through two books and reading in the Gospel, and two others were nearly as far along.

## "TO HEAL THE BROKEN-HEARTED"

"One day I was sitting in a house giving the message of Christ when a Hindu Health Visitor stopped to listen. Soon after she had gone she sent her servant asking me to come to her house. She was evidently a woman of high caste and of considerable means. When I arrived she said, "My heart is broken," and then went on to say that the message she had heard me give had made her very dissatisfied and she wanted to hear more about Christ. I gave her weekly lessons until the family moved away. Months later they returned and as I was going one day through that section I saw this woman beckoning me to come to her home. When she had assembled all the family she said to me, "We have had no peace since we left and could no longer hear your messages. Now please stay and tell us more about Christ." As I talked they drank in every word. Presently the servant announced dinner. They waved him away and I kept on with my story. At last the servant came in desperation to say that the meal was being kept so long it would not be good. The man of the house said, "What do you mean by bothering us about such food when we are receiving the food for which our souls have hungered all these years?"

*A Bible Woman.*

# Egypt

MRS. EWING M. BAILEY, Editor, Minia, Egypt

## THE DELTA PRESBYTERIAL THANK OFFERING

By MRS. W. B. JAMISON, Tanta, Egypt

Beginning with the last of February and extending through the month of March, there were thank offering meetings in every center of work,—large town or small village, —throughout the whole of the Delta. And, I dare say, the same could be said of every presbyterial in the Synod of the Nile. For weeks Bible women and missionaries had been teaching the precious privilege of bringing gifts to the King of kings. In the schools, pageants and dialogues set forth this great thought of giving out of gratitude to our God for all His goodness to us. Each group in these various meeting places was gathering in the great harvest of pounds and piasters —a material expression of love to God for all His benefits to His children. Through all this ingathering there was always the anticipation of joy when women and girls, representatives of all the groups, should meet on the last Friday of March to spend the whole day in prayer and praise as the gifts were all brought into one big sum.

This year it was Tanta's privilege to prepare for and entertain this large body of friends, so, in addition to the plans for the local meetings, there were plans to be made for the presbyterial meeting. The women of the church responded well to the call for funds to defray the expenses and for cookies for the afternoon tea. It has long been the custom for each delegate to bring her own lunch but the hostess society provides some little refreshment when the guests arrive and gives them tea before they travel in the afternoon. This year we chose to offer cinnamon tea with browned sesame seeds in the morning and tea with cookies at the close of the day's program. There were at least two hundred guests as well as about one hundred local members to take tea, so it was no small undertaking. Since the Mary Clokey Porter Girls' School afforded better facilities for entertaining such a large crowd our meeting was held there rather than in the little church in town. How we long for a more commodious church!

This year the program committee changed the usual order of affairs. Heretofore, we have had four women from various societies write papers based on a central theme but so often it was hard to hold attention especially if the speaker could not be heard. This year the thought of rendering to the Lord for all His benefits to us was driven home most effectively by means of three pageants. The first was on Tithing and was presented by the little ones of the second year kindergarten. The second pageant was given by the girls of the Bible School and was so well done one woman remarked that it made her very body thrill. The third pageant was performed by the older girls of the school. It was "Why the Chimes Rang" and set forth the giving of gifts by both rich and poor but because so much of the giving was for selfish reasons and pomp the chimes failed to ring. Not until a poor little boy brought his wee coin—his all—and laid it upon the altar did the chimes peal forth joyously. The whole audience involuntarily broke into applause.

The main address of the morning was made by Miss Anna Milligan. She brought us most interesting and touching incidents in the lives and work of our sisters in India and of what a Thank Offering means to them.

The closing address of the after-

noon was made by one of our ablest pastors, Rev. Ibrahim Saeed of Cairo. His text had but two words, "with thanks," but he drove home the truth, feeding us with real spiritual food.

For the past six years a new chorus has been given as part of the program. This year it was based on Eph. 2:8,—"By grace have ye been saved through faith: and that not of yourselves, it is the gift of God." The audience was not long in catching the tune which they sang with zest at intervals throughout the day's program.

There is always a great deal of excitement,—not always suppressed, either, as the Thank Offering secretary reads out the long list of gifts coming from every individual society in the presbyterial. A very perceptible ripple swept through the crowd as the grand total was read, $1,872.33 for it was more than a hundred dollars higher than last year.

All along the line from Cairo to Alexandria, tired women turned into bed that night, but hearts were happy. Christian women had spent a day of joy with their friends in prayer, praise and the giving of gifts. Who can measure the power of their influence in a land where the nation does not render thanks to God for all His benefits to it?

*Gertrude N. Jamison.*

## MRS. FAHMY BEY OBEID ENTERTAINS THEBES PRESBYTERIAL

By MISS HELEN J. NOORDEWIER, Luxor, Egypt

The Women's Thank Offering Meeting for Thebes Presbytery (Egypt) was held on March 31, 1939 in the town of Kena, an hour and a half by train north of Luxor. Delegates and guests from eight towns attended the meeting. Offerings had been sent in from twelve other towns, which felt they could not send a delegate. The smallest amount received from any group was $1.65, this from a group of women in a very poor village church. The largest amount, $132.25 came from the ladies', young ladies' and girls' school societies of Luxor, the old city of Thebes. (No or No-Amon in the Bible). The total amount given by the women of this Presbytery was $346.14 which was $42.43 more than last year. Perhaps you would like to know how this money was spent? It was distributed as follows:

| | |
|---|---|
| To the evangelistic work of the Synod of the Nile | $215.00 |
| To the Theological Seminary in Cairo | 20.00 |
| To work among the Anuaks in the Southern Sudan | 15.00 |
| To the Boys' Orphanage in Calioub | 25.00 |
| To the Girls' Orphanage in Abbassia | 25.00 |
| To the Orphanage in Sohag | 25.00 |
| To Aid the *Huda*, the Egyption church paper | 10.00 |
| To travel of delegates and postage | 2.47 |
| Balance in the treasury | 8.67 |
| | $346.14 |

The program at the Kena meeting was such as to inspire one to feel very thankful. Two women delegates each gave short talks along this line and their talks were so full of Scripture quotations, especially from the Psalms, that we were lifted to a very high plane of praise and worship. The Girls' school of Kena gave a very effective presentation of the story of Naaman the Syrian. The little Jewish maiden was represented by a dear little Egyptian girl whose sweet face and lovely voice and winsome way as she talked about the wonderful things the God of Israel could do, made our hearts rejoice to think that this wonderful God is *our* God too. After an inspiring morning spent at the church, we had a sumptuous dinner, served in beauti-

ful fashion, in the lovely home of Mrs. Fahmy Bey Obeid, a member of the Kena church. She had been very ill for months with a serious heart disease but she insisted that the thirty-two out of town delegates should be entertained in her home as usual. Her husband and two daughters, assisted by several servants, did the honors and made us feel very much at home. We thank God for Egyptian Christian women like Mrs. Fahmy Bey and for the many other women scattered throughout this Mohammedan land who love His Great Name.

# Ethiopia

MISS RUTH M. NICHOL, Editor, Addis Ababa, Ethiopia

## AN INFANT CHURCH

By JOHN A. CREMER, M.D.
Addis Abeba, Ethiopia

Two years ago at the Easter season we wrote an account of the spiritual awakening, that had been experienced among our native personnel, under the title, "Signs of Harvest." We had much evidence at the time of the presence of the Spirit among hospital and compound employes after that eventful week of pre-Easter services. It all began when native leaders of the Swedish Mission compound were invited here to lead our meetings. They had had a real revival on their own compound some months before and great was their earnestness as they gave their testimony of what the Lord had done for them. Many of our natives who had long been asleep were awakened and it was a great step for them to get up before the meeting and for the first time in the lives confess that they were sinners. With the new stand which many took came the settlement of old difficulties and a new spirit of fellowship became evident among them. Nothing like this "stretching forth their hands unto God" had ever been known before among these stoical Ethiopians as they mastered their pride and stood up for Christ. It seemed to be truly the beginning of a new life in many lives.

It was evident that the time had come to organize a church among the natives here. We had long prayed about this matter but with the old coldness and indifference we could see no opening. Weekly prayer meetings were begun for men and women separately. It was planned that a church organization should follow after a period of grounding of applicants by means of systematic instruction and their ability to give a good account of themselves. These classes of Christian instruction were begun after several months had elapsed and a gratifying number of people attended.

Preceding Easter of this year two weeks were devoted to special evangelistic services. Missionaries spoke in the first week and the second week was entirely in the hands of native speakers. Attendance was good during these meetings and the interest was excellent. A group of four natives and one missionary, Mr. Nystrom, had been chosen about two months before as elders, and were duly installed before the people. These elders busied themselves during the weeks of special services interviewing prospective church members. A group of thirty-three Ethiopians finally signified their intention of forming a church.

On Good Friday afternoon a larger gathering than usual assembled in the chapel. This was the long looked-for occasion of the founding of the new church. Mr. Henry, after an appropriate sermon, called the prospective members to the front, where they unitedly replied to the questions put to them. Thus was formed an infant

church in Addis Abeba. The group represents Ethiopians of many walks of life, including the native school teacher, the hospital evangelists, the post-carrier, hospital employes, houseboys, cooks, compound laborers, school-girls and several housewives. Mary Anne Henry also joined the church at this time.

On Easter morning the new church members and the missionaries gathered in the chapel to celebrate the first Holy Communion together. It was an impressive occasion, fulfilling the hopes of years and also a joyous occasion as we felt more forcefully than ever the common bond we have in Christ, in which there is no distinction of color or race. This was doubtless the happiest Easter that many had ever had, and what joy indeed there is in it for the Christian! It was a rare occasion indeed to be able to experience that joy with our native Christians, many of whom seem never to have caught the real meaning of it before.

Now that the new church has been founded we must not sit back and feel satisfied. These young Christians need our prayers and the prayers of the whole church. Many have a very imperfect knowledge of things spiritual and do not know their responsibilities as church members. They will need continual encouragement and instruction. Because of the stand they have taken they will meet with opposition from those of the old established church of Ethiopia. As communications open up in Ethiopia their numbers will be affected as some return to the provinces. Pray that those who remain may ever stand fast and remain loyal to their confession, and those who go out from us may carry the glad tidings with them and be the means of propagation of the gospel in this benighted land. But the preservation of this infant church is not alone the care of the missionary. The Lord who has begun this great work in the hearts of Ethiopians will accomplish that which he pleases.

## A BROKEN HEART

By HARRIET SKEMP NYSTROM, M.D.

A message came to us, that a mother of six children had been missing since Sunday morning. Doctor and I rushed down to the little hut with the tiny shop annexed, where the brave little mother has been struggling to support her family the past two years, since the father was taken. He had been well-trained in mission schools and was an earnest evangelist. We found the children standing before the hut, eight-year-old Rahael, the oldest, with Mamitie, the baby, in her arms, and the other little "steps" clustered around her, with their dirty, tear-stained faces. So far as we could gather, for five days the children had lived on raw grain.

We took the children home with us and distributed them about the compound. It was the next afternoon that the mother was found, having wandered some distance into the country to the home of a relative. She was brought to the hospital in a condition of deep melancholia. We gather from her broken story that, recently, she had been told by the government that her husband will not return, and this, the dashing of the hope which has been her human strength during these many months, was too much for the tired weak body. She keeps muttering, "Never see him again. He was my husband, my teacher, my father, my friend." It almost breaks our hearts as we see the deep sorrow of this little mother, and the sad, old-faces of the six children.

# Editorial

MRS. JOHN P. WHITE, Editor, 600 Hampton Ave., Pittsburgh, (21) Pa.

## OUR REFUGE

Again a great world war has begun. We confess that we do not know enough to even comment on this great tragedy. There are others who know but little more who are filling the newspapers and the air with words, words, words, stirring up emotions, antagonisms, hatreds.

We would offer comfort to troubled hearts. Whatever comes to us in our own beloved land, we, who are God's own redeemed children will find in Him our only hope and comfort.

O God, our help in ages past, Our help for years to come,
Our shelter from the stormy blast, And our eternal home.

Under the shadow of Thy throne Thy saints have dwelt secure;
Sufficient is Thine arm alone, And our defense is sure.

O God our help in ages past, Our hope for years to come
Be Thou our help while troubles last, And our eternal home.

—Psalms 90.

## THE SUMMER THEMES

Summer Conferences lifted many people, older and younger, to great spiritual heights. There were scores and hundreds of such gatherings throughout the United States—sixteen in our own denomination.

There is something arresting about the various themes, a few of which might be mentioned. In every place groups of people sat at times in meditation as they listened to oft-repeated words such as—"Jesus Christ, the same yesterday, today and forever." They believed that with all their hearts. "Whose we are and Whom we serve." They meant to be His; they really wanted to be His. "I press toward the goal"—"I press on." Yes, from henceforth this would be their motto. "Nevertheless at Thy word I will—" Stubborn self-will had often been in the way but now a new decision— "I will obey." "All of life for Christ." Life had heretofore been rather departmentalized—one part for week days, one part for Sundays—Now All, all for Him. "Through faith to Victory." Faith! How weak it has been. "Lord, increase our faith" that we may have victory. In these quiet hours life decisions were made.

These young people were "seeing things," to quote Dr. Henderson's message to the Young People's Convention. What will be the result? If I mistake not they will want to do something. Will they meet the shock of indifference on the part of those who remained at home enjoying parties and picnics and teas—all very innocent? Will they be able to convey something of the deep experiences of their hearts to the home church? Let us listen to them. If we encourage these who have been "seeing things" something may happen in our own congregation—the old men may dream dreams and the handmaidens may have a fresh anointing of the Holy Spirit.

What do we need more in this dark hour?

## AUSTRALIA SPEAKS

We have had hundreds of messages of appreciation of the "Missionary Album." We give one that has come from the most distant land.

The following is part of a letter received from the Queensland Presbyterian Women's Missionary Union, of Australia.

"I have to convey the thanks of our Union for the very interesting number of *The Womens Missionary Magazine* which arrived lately. It contains a truly wonderful collection of photographs of women, all with genial expressions as if they enjoyed their work for missions, as I am sure they do.

"My husband thinks this such a good idea to make this collection of portraits of women whose service for the church has been worth while. Soon I shall have an opportunity of showing the Magazine to our large general committee.

"With greetings and thanks from the members of our Union,

I am

Yours very sincerely,

(*Mrs.*) *Margaret Radcliffe,*
(International Correspondent)

## THE SECRETARY OF THE BOARD OF FOREIGN MISSIONS PASSES ON A KIND WORD

Dear Mrs. White:

A letter received from S. M. Tenney, D.D., Litt.D., Curator of the Historical Foundation of the Presbyterian and Reformed Churches at Montreat, N. C., contains the following paragraph:

"You are succeeding a great man, Dr. Anderson, and I can but wish that you might serve as he served our Lord and push the banner of the cross further out into the frontier. For years I have watched the great missions of the United Presbyterian Church in Egypt and India. *And no women who have followed our Lord have wrought more nobly than the women of the United Presbyterian Church of North America. Their Missionary Magazine I have constantly ranked the very best of all women's publications.*"

The italics are mine. These words are well deserved.

Yours sincerely,

*Glenn P. Reed.*

## TO THE NEW LITERATURE SECRETARY

My dear Friend:

I have just heard of your election. I congratulate you on your new office. I know that you are interested in all our missionary work and that you are a reader of the Magazine else you would never have accepted this important position. I say important for there is no more important part of our organization than getting information to our members and there is

no more effective way of getting this information to them than through the printed page.

Since you are new may I make a few suggestions? Will you please

1. Get a list of all present subscribers from your predecessor.

2. Get a complete roll of members of the Women's Missionary Society.

3. Confer with the Literature Secretary of the Young Women's Missionary Society and work with her.

4. Plan at once to secure new subscribers. Take as a goal—"A Magazine in the Home of every member." Do not be discouraged if you do not reach the goal immediately.

5. Call attention to the special rate for October—FIVE NEW SUBSCRIPTIONS for FOUR DOLLARS AND FIFTY CENTS for OCTOBER ONLY.

6. Notify each woman as her subscription expires. Remit before the 10th of the month.

Send all subscriptions to MRS. RALPH H. ARNOLD, 525 Mifflin Avenue, Pittsburgh 21, Pa.

In addition to securing subscriptions promote the Reading Course among your members. For directions see Literature Page or write to Literature Department.

Thank you in advance for your help.

*Editor.*

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## QUESTIONNAIRE

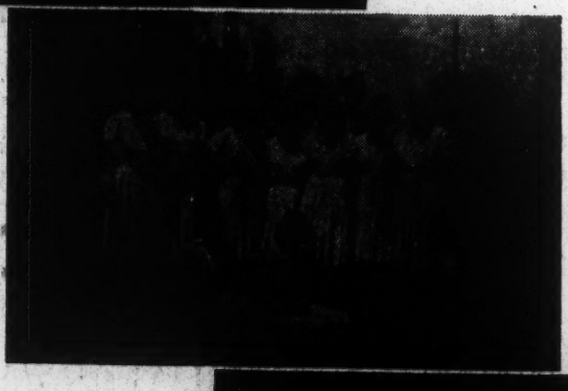
1. Does war help or hinder the church? 67
2. In what college student body were there just two professing Christians in 1782? 67
3. Which was the "most critical quarter century in our national life?" 68
4. How has increase in church membership compared with increase of population in the U. S.? 69
5. What is the real Home Mission Task? 69
6. How many Negro college students in the U. S.? 70
7. What is the relative value of church mission schools? 72
8. What do Home Missions cost compared to certain advertising? 72
9. What is the estimated amount of money spent on gambling in the U. S.? 74
10. What is the heart of the Home Mission Cause? 75
11. How many United Presbyterian Churches are the product of Home Missions? 76

11-a. Where are these churches located? Is yours one of them? 76

12. What has the "harvest" been in the Highlands and in the South? 78
13. Why Migrants? 78
14. What is the Council of Women for Home Missions (of which we are a part) doing for Migrants? 81
15. Where are our Mountain Schools located? 96, 97
16. How many of one graduating class plan to go to college? 96
17. What subject is compulsory for boys in the Ezel School? 96

## VISIT OUR SCHOOL IN EZEL, KENTUCKY

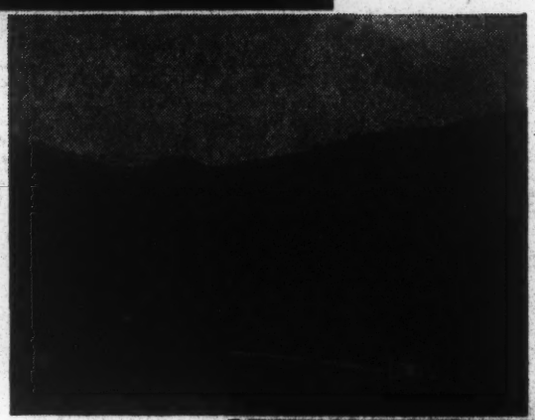
Ezel Church

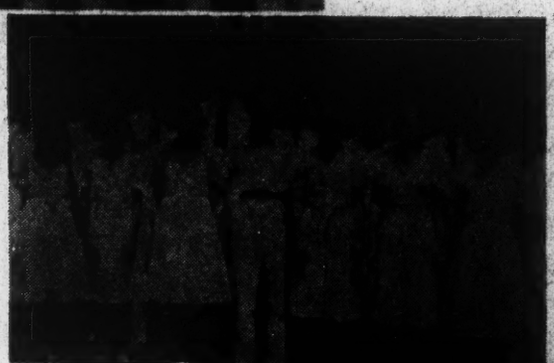


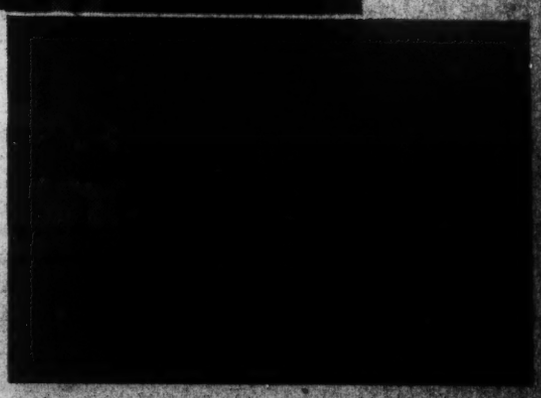
Ezel Parsonage

## VISIT OUR SCHOOL IN FRENCHBURG, KENTUCKY

Frenchburg Church







Page 96. Read down: First picture—Home conomics Building. Second picture—School uilding. Third picture—A debating group in e corner of new Library. Many of our read- donated books for this library. Miss Graham with the group. Fourth picture—Graduat- Class—1939. All but two have made ans to go to college this fall. Fifth picture Scene from Manual Training Room. All boys required to take two years of Manual Train- . Mr. Carr at the table.

Page 97. Read down: First picture — achers' Home, Frenchburg. Second picture Frenchburg School tucked away in the Val- . Third picture—Senior Graduating Class. urth picture—Eighth Grade Graduating Class. th picture—May queen and attendants.

# Pertinent Poems for the Present

## PRAYER FOR PASTOR . NIEMOELLER

If thy holy will it be
That another spring he see,
Here on earth, unshackled, free,
Grant it be a perfect one—
Hillslopes shining in the sun,
Flowered meadows cool and wide,
And his best-loved by his side.

But if rest is not for him
Till his eyes turn glazed and dim,
Till death's bitter cup be quaffed,
And his mortal body doffed,
This the boon we beg of thee:
As earth's light fades, let him see
That he anguished not in vain,
Since the Christ is born again
In the hearts of many men
Through his travail. Scant the cost
He would count it, and well lost
Comfort, ease, the shortened span
Of his years. Dear Lord, we can
Only pray with catching breath,
Hold him fast—in life or death.

*Bertha Gerneaux Woods,*
In *Federal Council Bulletin.*

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## WHEN I WALK ALONE

When I walk alone and look into
the sky,
I do not see the watchful orbs of
night. . . .
When in the leafless tree I hear
The soughing of the winter wind,
It is to me the voices of little chil-
dren
Without childhood.
The sobbing of the brooks quarrel-
ling
To their stones,
Is the sobbing of mothers
Who curse motherhood. . . .
The cries of the poor are more mel-
ancholy
Than the wail of the curlew in the
night.

*—Charles E. S. Wood,*
*Missionary Monthly.*

---

## WHAT DICTATORS CANNOT DO

They can wear the body out,
Holy words and teachings flout,
Strike God's altars to the sod,
Shut the ministers of God
From the sunlight, let them lie
Bruised and thirsting till they die;
Unrestrained, malignant forces,
Spreading in their awful courses
Streams of agony and blood,
Death of decency and good.
But *one* thing they cannot do
In their ruthless marching through
Honor, justice, right and truth,
Wrecking homes, corrupting youth.

Lord, for this we thank Thee most:
Strivings of the Holy Ghost
Never ceasing, pleading well,
They are powerless to quell
By their teachings. From above
Still looks down a Face of love.
Blessed be Thy holy Name!
As of old the tongues of flame
And the rush of wind preceded
What the world so sorely needed,
Through these gasping lands today
Give Thy Holy Spirit sway.

*Bertha Gerneaux Woods,*
In *Federal Council Bulletin.*

# Thank Offering Department

MRS. O. H. MILLIGAN, Thank Offering Secretary
905 Publication Bldg., Ninth Street, Pittsburgh, Pa.

## WE GIVE THANKS

By Clara Aiken Speer

Our Father, we give thanks to Thee
That Thou hast given to us food
And shelter, hast supplied our needs
And brought our hearts to joyous mood.

Yet we do thank Thee more, that if
These temporal things should fail, and we
Be hungry, naked, desolate,
We still could place our trust in Thee;

And know that though the darkness come,
The dawning is not far away,
And Thou whose mercy cannot cease
Will bring to us the light of day.

We thank Thee Thou hast spared the lives
Of those we love, that peaceful rest
Succeeding days of work well done
Have made our lives serene and blest.

But more we thank Thee that we know
That come what may of grief or pain,
Thy power will not, cannot, fail;
Thy love will still our hearts sustain.

We thank Thee that though hills be moved,
And though earth reel beneath the shock
Of tumult, we have naught to fear
Who stand upon the ageless Rock.

*The Sunday School Times.*

Attention is again called to the program Mrs. W. R. McMunn prepared a year ago. This "THANK OFFERING WORSHIP SERVICE FOR JUNIORS" sells at 1 cent per copy.

## A THANK OFFERING MESSAGE TO ALL MISSIONARY SOCIETIES

*All people that dwell on the earth,*
*Your songs to Jehovah now raise;*
*O Worship Jehovah with mirth,*
*Approach him with anthems of praise.*
*For good is Jehovah the Lord,*
*His mercy to us never ends;*
*His faithfulness true to his word,*
*Through ages unending extends.*
Psalm 100.

It is with this call to praise God with a joyful voice and serve Him with gladness that we enter our Thank Offering season. May our hearts be happy in the knowledge that our God is good and that His mercies never end. The psalmist of long ago testified of God's goodness and with confidence said that His faithfulness true to His word, through ages unending extends. We have all received of His bounty this year and should enter into the Ingathering time with the great desire to express our gratitude by our praise and gifts. Consider four things concerning the Thank Offering:—

First:—God's Gift to Us. He has crowned the year with His goodness. His mercies to us continue. He provides for every need.

Second:—Our Gifts to Him.—We give Him praise and adoration. We forget not all His benefits. We give back to Him of that which we have received. We express our love by our gifts.

Third:—Our Thank Offering at work.—These gifts are presented by young and old scattered through all presbyterials of our denomination. The gifts are accompanied by the prayers of the givers and are transformed into service in all our mission fields. Lives are dedicated and institutions are changed into opportunities of giving the gospel message to those yet in darkness of sin.

Fourth:—Some who never say Thank You.—These have missed the great joy of expressing their love and gratitude. Many members of our societies have found reasons to express their gratitude daily to the Heavenly Father yet we know that some are not enjoying the experiences that Christians have in their praise and thanksgiving.

May the enlistment of members whose hearts are not joyful in the Master's service be our first task in the beginning of the Fall activities in every society.

May every member of the Women's General Missionary Society unite in an anthem of praise for God's goodness and mercy.

*The good gifts are God's—the gratitude should be ours.*

In your giving remember Christ gave the Best.

*Christ gives the best. He takes the hearts we offer*
*And fills them with His glorious beauty, joy and peace.*
*And in His service, as we're growing stronger,*
*The calls of grand achievements still increase;*
*The richest gifts for us on earth, or in heaven above*
*Are hid in Christ. In Jesus we receive*
*The best we have.*

## HOW CAN WE MAKE THIS THANK OFFERING OUR BEST

PRAY for it. Pray daily. Pray in your societies and prayer groups.
WORK for it. Decide on a goal in excess of last year's offering.
ENCOURAGE all members to make daily use of the Thank Offering boxes.
ADVERTISE your Thank Offering service for several weeks previous to the Ingathering.
SEND personal invitations. Plan to observe the week previous to "Ingathering" as a week of self-denial, thanksgiving, and prayer.
KEEP all interested in Life Memberships and Life Directorships. Senior Life Memberships, $25.00:

Junior Life Memberships, $10.00; Life Directorships, $300.00.

In sending these, the name must accompany the money. The treasurer of the society sends *names* and *money* to the presbyterial treasurer and she in turn sends to the General Treasurer.

## INSTRUCTIONS

1. Order Thank Offering envelopes and leaflets (free for postage) in time to send out a week or ten days before the date of your "Ingathering," and mail or send out through committees to all the women in your congregation. It is helpful for the Thank Offering Committee to send with each envelope a personal letter of invitation.

2. Plan to meet the expense of carrying on the Thank Offering in your congregation from the contingent fund of your society, and never—no never take it from your Thank Offering.

3. Do not retard the work of your Presbyterial Thank Offering Secretary and mar the report of your General Thank Offering Secretary by failure to send in your blanks well-filled and on time.

4. Blanks for reports from Women's, Young Women's, and Junior Societies will be mailed October 10th to your Presbyterial Thank Offering Secretary.

If you fail to get blanks promptly, write to her and ask for them.

5. Do not use your Thank Offerings:—

(a) To meet congregational expenses.

(b) To make up congregational pledges to Church Boards.

(c) For church benevolences.

(d) For church or parsonage furnishings or for debt.

(e) For society pledge or contingent expenses.

(f) For any object — *However worthy it may be*—outside of the mission work under the care of the Women's Board.

Please do not cripple the work your society is organized to support by diverting your Thank Offerings into any channel other than that for which the women of the Church are held responsible.

6. The Treasurer of the Women's Board—Mrs. J. B. Hill, 1531 Denniston Avenue, Pittsburgh, Pa. —closes her books for the 1939 Thank Offering on January 1, 1940, hence your offering should be in her hands—through your Presbyterial Treasurer—as early as possible before that date.

7. See that every family in your congregation is well equipped with Senior Thank Offering boxes for the next year's offering and with the little pink Junior boxes where there are children. Use last year's boxes as far as possible on account of present cost of same.

8. Please send all orders for supplies to Thank Offering Department, 905 Publication Building, 209 Ninth St., Pittsburgh, Pa.

## LIFE MEMBERSHIP CERTIFICATES

During the fall months new names of Life Members are being sent in. The treasurer of the local society sends the name and money to the Presbyterial treasurer stating whether it is a Senior or a Junior Life Membership.

The Presbyterial treasurer will send the name and money to the General Treasurer, Mrs. J. B. Hill.

The money is credited and deposited and the name is given to the Thank Offering Department and the certificate is issued at once.

Last year some societies sent the money to the treasurer and the names to the Thank Offering Secretary of the Presbyterial.

Certificates were not issued because the General Treasurer did not receive any statement of Life Memberships and received no names.

In order that no confusion may occur this year will the treasurers

of societies please send names and money together to the Presbyterial treasurer and she in turn will send both to the General Treasurer.

In filling out report blanks to be sent to the Presbyterial Thank Offering Secretary please answer the question "HOW MANY LIFE MEMBERS?" by giving the number your society received during the year, not the number made by any other society in your congregation.

For example: If a Junior is made a Life Member and the ten dollars is included in the Women's society Thank Offering this Junior Life Membership is reported by the Women's society only.

If a member of the Young Women's society makes a member of the Women's society a Life Member the twenty-five dollars is included in the Young Women's Thank Offering and is reported by the Young Women's society only.

If twenty-five dollars is contributed in the Junior society for a Senior Life Membership it is included in the Thank Offering of the Junior society and is reported by the Junior society only.

Do not write names of Life Members on the report blank sent to the Presbyterial Thank Offering Secretary.

If these directions are observed the records will be accurate, balanced, and certificates issued promptly.

**SENIOR LIFE MEMBERSHIPS**
**$25.00 Each**
**August 1, 1939 to September 1, 1939**

18. Mrs. Wm. Patterson, McKeesport, Pa. By her family.
19. Mrs. Lettie Rebecca Weigle, McKeesport, Pa. By her family.

## THE HOLY ONE OF ISRAEL

By F. WILES

Oh! wondrous Jew, from thy uplifted Cross,
The light of Heaven streams down;
And in that light, I see the God of Love
Crowned, with a thorny crown.
Thou didst no wrong—as those, Thy judges, knew,
Yet wast Thou crucified; Oh! wondrous Jew.

Oh! perfect Man, in Thy unsullied life,
I see the Life of God;
Thy thoughts and ways, above men's thoughts and ways
As Heaven above the clod.
Thy righteousness, no mortal mind could scan,
Unlit by Wisdom's lamp, Oh! perfect Man.

Oh! Son of God; in Thy victorious death,
I see the doom of sin;
That alien power that marred creation's face,
And ushered evil in.
Thy wounded Feet on Death and Hell hath trod,
Thy Hands possess the keys, Oh! Son of God.

Oh! King of kings, the only Potentate,
Earth 'neath Thy rod shall rest.
No longer Force shall rule the nations,—nor
Man be by man oppresst.
But Truth and Equity their fruits shall bring,
To Jesus' feet—One God, One Lord, One King.

*Jewish Missionary Magazine*

# Young Women's Department *including* Girls' Circles

MISS IDA B. LITTLE, Young Women's Secretary
1503 Dormont Ave., So. Hills, Pittsburgh, Pa

AIMS—A.—A Circle or a Y. W. Society or both in every congregation.
B.—Support of Work of W.G.M.S. materially and spiritually.
C.—Payment in full of Y. W. Special Fund.
ASKINGS of Societies—Average of one dollar per member for those 20 years and over.
Average of fifty cents for members under twenty years.
APPROXIMATE REQUIREMENT—$3,000.
Consider—"You cannot spell success without the alphabet of faithful endeavor."

YOUNG WOMEN'S SPECIAL WORK

Permanent object—Support of G. B. S., Pasrur, India.
Annually decided object—Salaries of Miss Helen McLenahan, Matron of Girls' Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R.N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Mary E. Jamieson, San Francisco Presbyterial Missionary; Miss Mary Cole, Khartum North, The Sudan

## NEW SOCIETIES

The list of new societies for any given year is found in sections throughout the year. If your organization was reported after the middle of April of 1938, it should have appeared in a number of the Magazine not later than May, 1939. Quite a few societies failed to notify headquarters of their existence. That they appeared on the annual report blank was their introduction to the public. Some heard of *incidentally* as having been formed late this spring have not yet sent official notification. In fact, a reference was made in one of the church papers to such new organizations. Please send word promptly giving the necessary facts: Names of presbyterial, congregation and society; number of charter members; name and address of president.

Los Angeles Presbyterial — Westminster Isabel Blair Circle—6 members—Pres., Betty Groff, 10142 Tabor St., Palms Sta.

## YOUNG WOMEN'S SPECIAL

Frequently a request for information on the YW Special objects comes. Only one piece of permanent literature is available in the Literature Department. Since the *salary object* is likely to change in personnel any year, it has been thought wise not to ask the Literature Department to have on its shelves material that it can not use because one or more of the workers considered are no longer on the Special list. The story of the Pasrur school is the piece of permanent literature on hand. Even it cannot keep up to date without constant reprinting. To make up for this, the principal of the school has given a story from time to time in the YW Special column in the Magazine. It is hoped that societies can thus keep themselves up to date on this permanent object.

If our readers would like some other arrangement than that so far employed, we would welcome a word from you.

## DEPENDABLE?

Probably one of the major qualities expected in a candidate for office in any organization is dependability. Can the person be counted on in any circumstance? You have heard professing Christians lightly refer to themselves as of the "fair-weather" type. They do not mean to suggest that they should be looked on as shallow or trifling. And there are those who say little, but you feel instinctively that they will be in their places when they are needed. Yes, they are dependable.

A man, while addressing an audience of Christian people, referred to a creek near his house as lacking in stability as a source of water. Sometimes it was a mere trickle,—again there was enough water "to float a battleship." Then it became again a bed of pebbles, a dry gully. He said, "It's no use to me,—I can't depend on it." Then he added, "Back of the orchard there is a living spring, not large or imposing, but it is always there. When I want water, it never fails" to supply farm or home. Dependability does not always mean performing some big task: it does mean giving faithful and continuous service.

To what classification do we belong? Regular attendance on missionary meetings savors of dependability. Working the assigned job is favorable evidence. Loyalty to the cause for which the meeting is held is a sure indication.

We are hoping that every society and every member of every society will show a dependability never yet exhibited. We hope this also for those congregations that permit perfectly good material for missionary societies to go to seed, because no one realizes the great need for youthful development or has a sufficient vision of the whitening harvests to encourage decided action for the great cause of MISSIONS.

A missionary-minded congregation is a live body. It may not be large, but it will be useful. It is not like the creek "bubbling with enthusiasm today, and tomorrow a mere trickle or an arid channel."

"Constancy and consistency give permanence and stability to any worthwhile movement." Is your missionary group dependable? How about you, missionary member?

## A WORKER PROMOTED

About six years ago the Girls' Circle Program became a feature of the Young Women's Department of *The Womens Missionary Magazine*. It was done with the hope of aiding busy schoolgirls in preparation of their monthly programs as well as to help them to think straight and wisely and to put on attractive and helpful programs.

The promoter of this innovation was Mrs. J. C. Smith of Warren, Ohio. She was an experienced worker with girls and gave to the girls of the church at large the results of her efforts with the girls of the local congregation. Mrs. Smith continued her good work until ill health overtook her. On request, she suggested a possible successor, Miss Helen Johnston, of Warren, Ohio, who has supplied the page since except for a few months.

Mrs. Smith has been released from weakness and suffering, having passed from service to reward on August 31, 1939, and was laid to rest on the afternoon of September second. The Department wishes to testify to her earnest efforts in behalf of girlhood and the cause of missions. She loved young life and young life responded to her. The Department has been enriched because of her endeavors. Her influence still lives.

## YOUNG WOMEN'S SPECIAL COLUMN

### "A WEEK WITH A HOME MISSIONARY"

Do you sometimes wonder just what a Home Missionary does? Come along with me and we'll crowd the various activities into a "typical week." Let's start with Monday. Usually for church-workers, Monday is set aside for rest and recreation, but not always for the Home Missionary and today only the morning is free. In the afternoon one of my duties is to get the Sabbath School records and check over the class rolls to determine the absentees, visitors, and new scholars. Later in the week I'll call on the absentees and make out cards for the new scholars. This Monday evening, as the holiday season is near, I must attend a commit-

tee meeting to make plans for the Sabbath School program and entertainment. So the day ends.

Tuesday arrives and the morning is spent in a general house-to-house visitation in an earnest effort to find prospects for our church who are not attending any other church or Sabbath School. I managed to cover four city blocks this a.m., making 19 very brief calls;—of course, there were more homes than that in these blocks but several mothers were not at home, and to these homes I will return later,—perhaps next week. Only one woman looked out the window and didn't come to the door, figuring, I suppose, that I must be a peddler of some sort. And this morning no one shut the door in my face. Out of the nineteen I found two homes where the people were newcomers in the neighborhood and promised to come to church next Sabbath morning. I shall be grateful if even one keeps that promise. The rest of the nineteen homes belong to other denominations or were entirely indifferent to my invitation. Tuesday afternoon calls are made on the absentees from the Sabbath School to find out what has kept them away. I find a couple of cases of sickness and can report that these will be back soon. Some two or three have moved away as I learn from the neighbors, and I can cross them off the list. At one home I find the old residents gone, but the new family is interested, so I give them an invitation. Tuesday evening the Young Women's Missionary Society has its monthly meeting and social hour, and I am glad I have no preparation for any assigned duty, but the pianist for the group does not arrive,—so I fill in.

Wednesday—a new day! Again I spend the morning in house-to-house visitation with approximately the same results as yesterday. The afternoon I varied by calling on some of our church members, one who has been ill, another who has been away for a couple of weeks, and finished by calling on three other members, only two of which I find at home. I greatly appreciated the hospitality and friendliness of the hostess who makes a social hour of my call by serving me tea and cakes. Wednesday evening is the mid-week Prayer Service, which closes the day with a benediction.

Thursday brings new opportunities to witness for the Master as I make my house-to-house visitation, and I feel much encouraged for the morning's work brought better returns than usual. A couple of lovely homes with children that the mothers sincerely promise to send next Sabbath, and best of all a new family, that already belongs to our denomination and has just moved from another of our churches. This noon I spend with the Women's Missionary Society at its monthly luncheon and business meeting, and following these the Bible Study and Missionary program at which I give the devotional service. Thursday evening I attended for a short while a Christian Endeavor social hour and enjoy the fellowship of the young people of the church.

Friday, another busy day. The morning schedule is varied by making "follow-up" calls on those who have previously promised to send children to the Sabbath School. I also checked on a couple of previously vacant houses. I called on three or four church members who have been on the inactive list, hoping I could persuade them to start coming again regularly and to take some active part in church affairs. The evening brings a short meeting of the Sabbath School officers and teachers and I welcome the opportunity of meeting with them, so that I can pass on to them some information I have secured about absentees, addresses of new scholars, etc.

Saturday is a day of preparation for the Sabbath. I do no calling Saturday morning, but instead prepare my Sabbath School lesson for the class of boys I am to teach, also look

over the Junior C.E. topic and prepare a Bible drill and quiz for the group. In addition I type the parts of the program to give out to the children who will take part in the Sabbath School entertainment.

Sabbath — The Lord's Day, and what a blessed opportunity and experience to teach the Bible Stories to my boys, and pray that the seed sown in their hearts will bear fruit in later years. The regular church services of course, follow,—and in the evening the Junior meeting and the evening service.

So the week ends! Next week my duties may be different, no two weeks are ever exactly alike, nor is my work in any two churches the same. Next time I may have the church bulletins to prepare, I may teach girls instead of boys or perhaps no regular class, but act as Supt. of a department; there may be fewer meetings to attend, or wider territory to cover in my visitation, or a Junior Missionary group to sponsor,—but whatever the tasks they are performed for and in His name by the "Home Missionary."

*Mary Jamison.*

## THIS, THAT, AND THE OTHER

In 1838, a missionary society was organized in the First Church in Allegheny, — now N. S., Pittsburgh, Pa. It was a foreign missionary society. Thirty years later a home missionary society was formed in the same church. In the recent past these two societies joined forces under the name, Women's Foreign and Home Missionary Society, and the new year book reads on the cover, on one upper corner, 1838-1939, and on the other, 1868-1939. By the way, it should be said that the foreign society is the oldest missionary organization in our Church and celebrated its centenary last year. Naturally it does not wish to lose its identity entirely.

The combined organization presents a united budget, an interesting page of pledges and a general program. At one meeting a rally and a luncheon will be held and in the afternoon a forceful address on the liquor traffic. Another event is, "An evening with the Juniors." We wish well to this union of groups.

## A MISSIONARY TEA

At the close of a five-month study on India, the Semper Fidelis Mission Circle, of Bellefontaine, Ohio, assisted by the Misses Mary and Florence Cleland, entertained the women of the church at a tea.

The church parlors were decorated with Indian rugs, tapestries, and draperies. The yellow and orange floral decorations were in Indian brass bowls. The members of the Circle were in costume.

As the guests arrived, they were offered flowers, perfume, and sandle-wood paste according to the fashion of southern India. Mrs. Joseph Gillespie at the piano played Indian selections which are favorites of Orientals.

Miss Lucile Dipple, president of the Circle, presided at the tea service. Fifty guests, grouped at small tables, were served Indian sweets and tea.

The regular monthly meeting followed. The girls gave readings and stories after the devotional period. Mrs. Alfred Cleland, mother of one of the members, sang, "My Task." Another guest, Mrs. Clinton Loehlin of Jullundur, India, spoke briefly of the needy women of that land. She wore a beautiful native costume.

After the program, a social time was enjoyed during which Mrs. Loehlin showed numerous Indian curios. The Circle is already planning a mother's night in December when the study of our Egyptian Mission is completed. A missionary will be the speaker of this occasion.

Sent by secretary of the Circle.

## A SILVER ANNIVERSARY

The Grove City Mission Circle came from a Sabbath School class in February, 1914. There were twelve charter members. A little later another class joined the Circle. During the years one hundred and fifty members have belonged to the society from time to time. Only two have been called by death. Today the society numbers eighty.

At the celebration, five of the charter members were present to celebrate with seventy-four others.

Mrs. James G. Campbell of India was the guest speaker, using the theme, "The Essential India." The society has transferred its membership to the Women's division of the W. G. M. S. under a new name, "The Mabel Campbell Missionary Society."

The social hour included a time for chatting and a lovely lunch with a magnificent anniversary cake as the central attraction.

The society now starts on its second twenty-five year journey and many hopes were expressed that all might meet at the fiftieth anniversary!

Mrs. Nell Taylor sent in the facts which have been given in brief form.

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The Willa Ramsey Society, Whittier, California, has sent a copy of its new year book. The cover attracts immediate attention,—in its center is a door ajar. Open it and see the happy face of the missionary whose name the society has adopted.

The introductory poem is entitled, "A Christian is—

A mind through which Christ thinks,
A heart through which Christ loves,
A voice through which Christ speaks,
A hand through which Christ helps."

Doorways is the general theme for the years. Another verse is presented:

"For God so loved the world, not just a few,
The wise and great, the noble and the true,
Or those of favored grace or race or hue.
God loved the world. Do you?"

A query quotation,—"Are we too busy doing things to be thankful?"

## AN ERROR CORRECTED

In making up the Efficiency list of the annual report, the names of two societies were omitted from the list. They were both high honor societies and we regret very much having made the error. Whittier Willa Ramsey Society, Los Angeles Presbyterial and Prospect Jesse Johnston Society of Butler Presbyterial both reported 100%. We want the church at large to know about these societies and wish in this way to make amends for the oversight. Honor should go to whom honor is due. We trust that the societies will accept this explanation in the spirit in which it is made.

## A PRAYER

Grant us that light unfailing
Who seek to do Thy perfect will,
That we, o'er doubt and fear prevailing
May trust Thy good above all ill.

That we may offer Thee thanksgiving
Beyond our prayers and songs that rise,
In greater faithfulness of living
In deeper love through sacrifice.

*Louise Putnam Loring.*

# Girls' Circle Program

## CHRIST AND OUR NEIGHBORS IN AMERICA

Make your INVITATIONS in the shape of a sheaf of wheat, preferably of yellow paper:

Come, give thanks to our God of love
For a plenteous harvest from above;
Join us in praise and loud thanksgiving
And prove your worth by Christian living.

Neighborhood meeting

Time..... Place..... Hour.....

Make sure that every girl in your church is invited. Ask each member to bring the girl who lives next door or another of her neighbors to visit your society.

Open your meeting with prayers of thanksgiving for the blessings we enjoy daily. Thank God for the opportunities we have for bringing Christ into our neighborhood by the joy of our Christian living.

LEADER: "It is a pleasure to welcome so many neighbors and friends of our number. Since our study is about neighbors we thought it would be nice to invite you to share the meeting with us. We hope you will visit us often and, if you are not a member of a society, we want you to consider casting your lot with us."

SING: Bible Songs Hymnal No. 103, Thankful Tribute.

LEADER: "Distance, for some of us, has a way of enhancing people and events. This has been particularly true of missions. How mistaken we have sometimes been for there is certainly excitement and romance as well as opportunity to be found right here at home. (*Mary*) is prepared to tell us of the work of Home Missions."

FIRST SPEAKER: From the review of Homeland Harvest in this issue, supplemented by material from the text which you may secure through the Literature Department, try to present a true picture of the plan, purpose and results of Home Missions. (Inquire of your minister if your church was once supported by the Home Mission Board and incorporate any information you can glean about it into your talk.) Give a little of the historical background; tell of the different types of people dealt with, of their problems and the solution; show what this work has cost the church. (The cigarette story on Page 132 of the text is a good illustration. An effective Poster to stress this point may be made with packs of cigarettes cut from magazines.) Cite examples of the influence the work is having in many communities and appeal to your society to become "a power" for good in the work of Home Missions.

LEADER: "Does our own church have any definite part in this work?"

SECOND SPEAKER: On an outline map of the United States locate our home mission service to Indian, Mountain, Negro and Alien. (Your Prayer Cycle and the list of Home Missionaries in the back of the Magazine will help.) Using Dr. Wilson's article on "The Investment of the Years" show that our denomination in general and your society in particular is sharing in this work.

(Have prepared beforehand 12 five or six inch squares of heavy paper or cardboard lettered so:

**H** elp
**O** thers
**M** ore
**E** veryday

**M** ay
**I**
**S** omehow
**S** hare
**I** n
**O** ur
**N** eighborhood's
**S** alvation

Use two colors of crayon or ink to make the words Home Missions stand out. By pasting standards on the back these cards will stand unsupported. Number them consecutively.

LEADER: "Dr. Limouze says: 'the real missionary is after all the man or the woman of the pew. This missionary has access to hearts unreached by the official representatives of the church. . . His own character, the habits of his life, his unselfish interest . . . present an argument for a positive Christian decision which often is undeniable and unanswerable.' Just so, you and I can have a part in the missionary activity of our society and our church in its work throughout the land. (Set in place the first four cards.) This might be our motto. (Set up the rest of cards) and this might be our prayer. Will you repeat them thoughtfully, in unison?"

SING: Bible Songs Hymnal No. 251, My Prayer.

## THEY LIKED THE GLOBE

An illuminated globe at the Grinnell Convention called forth many words of appreciation. The following letter is only one of many expressions of the value of such a globe in any Christian assembly.

Dear Miss Hill:

I feel I must tell you that my impression of the use of the lighted globe at the W.G.M.S. at Grinnell is one I shall never forget. As we looked at it on Sabbath evening when the missionaries were speaking, our foreign fields seemed very near.

As we joined in the World Prayer service on Tuesday morning, standing with the circle of clasped hands that beautifully lighted globe in the center made us feel that we were indeed encircling the world.

I think your suggestion that our societies place such a lighted globe in each church is a very splendid one.

I am sure you would say that where there is no electricity even a common globe would bring the same consciousness of a world fellowship.

How much we need it!

# Home Missions

MRS. WM. COOK, Secretary, 1201 Sixth Ave., Beaver Falls, Pa.

## EZEL

Not later than October 1, the address of the Reverend Walter B. Mcfarland of Butler Presbytery, will be changed from Grove City, Pa., to Ezel, Ky.

Rev. Mr. McFarland succeeds the Rev. Ray M. Davis, who was pastor and superintendent of the Ezel Mission for the past nine years, and who resigned to accept the appointment of Synodical Superintendent of Missions in the Second Synod. During the interim, since July 1, the preaching services have been in charge of Rev. J. M. McMains and Rev. H. Glenn Stephens of our Frenchburg mission.

While both of these ministers have rendered a valuable service which was appreciated by the Ezel people the congregation has been looking forward to having its own pastor, and Mr. McFarland can be assured of a most hearty welcome. In addition to the pastoral work, Mr. McFarland will teach Bible in the day school, thus giving him contact with the students.

Prof. William Heagen, the new superintendent, and Mrs. Heagen have been in charge of the work since July 1, looking after repairs on the various buildings, and getting everything in shape for the return of the teachers, and the opening of school, September 5.

Three new faculty members have been added to the teaching staff for the coming year. The Misses Lois Gordon and Edith Kestler from Sterling College and Mr. Russell Murray from Grove City College.

Miss Sara Conrad continues as Principal and the Misses Bemis, Graham, Hay and Hazlett are returning to their various duties.

## FRENCHBURG SCHOOL

Frenchburg School began its thirty-first year of service on September 4 when there were two hundred and thirty-seven students enrolled in the grades from one to twelve, inclusive. There has been no growth in the enrollment numbers in the past few years and we have sought no growth for we are well up to the capacity of our building. The dormitories have fifty students enrolled. Life flows around these buildings and grounds that have been so quiet and deserted for the past three months.

The Session met and made appointments for conducting the Sabbath School and other organizations during the school term. Rev. Walter McCrory of Winona Lake, Ind., is to conduct a revival in the church beginning September 24 and ending October 1.

The Used Clothing Store opened for business September 6, with a good stock of clothing. We are very grateful to our friends for their continued helpfulness in stocking this store. With the suffering caused by the heavy floods this summer, we are expecting a large demand upon this branch of our service.

We know the women of the W.G. M.S. continue to remember us and our work in prayer for we are continually seeing plans and purposes work out where no other method could be responsible. Thank you for your prayers and help.

*H. Glenn Stephens,*
Superintendent.

## CRANSTON R. I. MISSION

Miss Mary June Zucchi did not take a vacation during the summer, but kept up the regular daily program until the middle of July, when the Daily Vacation Bible School was opened. The attendance increased from eight to twenty-six, with almost perfect attendance. The older class studied the Causes and Consequences of the Rise and Fall of the great men

of the Bible. John 14:1-25, and many verses of scripture were committed. "Along Indian Trails" was studied with great enthusiasm and interest. An Indian Village, with hills, lake and woodland was constructed. Every member of the class made a teepee out of unbleached muslin on which they drew an Indian symbol and colored same with bright wax crayons. Fire places were set up Indian fashion with cooking utensils molded, by the younger group, from molding clay. Birch bark canoes were made, two dolls were dressed, one as an Indian chieftain, the other as a papoose. (Would you not have enjoyed seeing this Indian village, made by these Italian children?)

In addition to the making of the Indian village, the boys made lawn markers, such as "Mistress Mary" watering flowers. The girls made towels, scarfs, aprons, etc., and the youngest group, posters corresponding with their Bible lesson stories. Many adults attended the closing exhibition. Miss Zucchi wrote: "A fine spirit of fellowship and worship prevailed. The work of these two months has restored to some confidence and faith in God's work done through this mission and has caused them to see that it is not the church that brings salvation, but the Lord Jesus Christ. This has more than justified and repaid our efforts, and we are much encouraged. Yet, it was not our work, but His, who is ever near to strengthen and sustain."

This work in Cranston R. I. Mission has been passing through a period of severe persecution. Miss Zucchi is to be commended for her faithfulness through all of these trying times, and I am sure that all who read this will remember her and this work for her people, which is so dear to her heart, very definitely in prayer, daily.

Miss Margaret Hagopian from the United Presbyterian church of Providence, and who will enter Bible School this fall, was her able assistant during the Daily Vacation Bible School.

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SANTE BUZZALINI—It was Henry Hudson who named Staten Island but it was an Italian, Giovannia da Verrazano who in 1508 saw it first, a full century before the *Half Moon* sailed up the bay. Today there are 18,000 Italians on Staten Island. They will tell you if you visit them, that the great Garabaldi was there during his exile. And they will tell you about Sante Buzzalini the Italian preacher who started with nothing and built an Italian church that has become widely known.

Buzzalini was born in Italy and converted in a little home mission church in Colorado; he arrived on Staten Island with a young bride. He found that barely ten per cent of the Italians went to church. He held his first service and preached to an audience of two—his young wife and another Italian woman. The next service was larger. Soon the congregations were so large that the basement wouldn't hold them.

Now there is a church of blue granite and brick, complete from Sunday School rooms to modern kitchen. It is already overcrowded. The Buzzalinis are counsellors and advisors to Protestant Italian Staten Island.

*Frank Mead* in *Right Here at Home.*

# Negro Missions

MRS. ADA KERR WILSON, Secretary, 115 E. Grandview Ave., Zelienople, Pa.

## JUBILEE HOSPITAL

The appreciation of Tubercular ward in Jubilee Hospital is shown by the County in its interest in, and contributions to it. An electric refrigerator, a pneumothrax machine, a registered nurse and a physician to care for the patients, are among the recent gifts. A committee visits the hospital from time to time bringing comfort and cheer to the patients.

A recent report from our hospital tells of two serious cases, one of a small boy run down by a "hit and run" driver, with two legs broken and four ribs broken; a girl nine years old with cancer of the eye and no hope of recovery. These children require special attention. In addition to those 80 others were treated during the month.

We ask your prayer for the staff that their physical strength may measure up to their responsibility and Christian service.

Graduating Class 1939, Camden Academy.

## PRAIRIE

Here as at the other Alabama Missions, school opens September 14. Professor Peters took a summer school course at Tuskeegee Institute.

A much needed water system and bath room have been installed which adds much to the comfort and convenience of the workers. Other necessary repairs have been made and every thing is ready for a successful opening.

## HAVE YOU HEARD?

### THAT KNOXVILLE COLLEGE

is LOCATED at Knoxville, Tennessee; has TEN major buildings (26 in all);

has a CAMPUS of 25 acres; plus an adjoining FARM of 60 acres;

has an ENROLLMENT of 350;

draws her students from TWENTY STATES;

has a FACULTY and STAFF of 38;

offers three DEGREES: Bachelor of Arts, Bachelor of Science, Bachelor of Music;

is FULLY ACCREDITED by the Southern Association of Colleges and Secondary Schools;

is a MEMBER of the American Association of Colleges;

is ALMA MATER of over 4000 graduates and former students;

is a recognized CHARACTER-BUILDING institution;

has been STEADILY engaged in TRAINING YOUTH since 1875,

true to highest CHRISTIAN IDEALS,

growing in EFFICIENCY and OUTREACH.

## MORE INTERESTING FACTS

The Great Smokies and Norris Dam are within forty miles of Knoxville.

Historic sites on Knoxville College campus include:

(1) Confederate trenches — on the front campus,

(2) Confederate burial ground —back campus,

(3) Site of the home of Frances Hodgson Burnett, author.

No other college of her type or class is within a radius of 200 miles of Knoxville.

Over 90% of Knoxville's graduates find gainful employment upon graduation.

In the U. S. Office of Education in Washington, D. C., the Senior Specialist in the Education of Negroes is a Knoxville graduate.

Knoxville's Musical Groups have toured America and Europe. Two male quartets are now touring America.

The College broadcasts every Tuesday evening, from 7:30 to 8:00 p.m., (CST) over Station WROL.

Knoxville excels in forensics, dramatics, and has excellent athletic teams.

Knoxville's policy of selective admission assures a student body of high calibre.

The College operates a Summer School and Extension Courses.

Knoxville College is under the auspices of the United Presbyterian Church of North America.

# Indian Missions

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

## Meet My Friend:

### Lillie Meanus

Across a mile of fields from the Manse lives a little mother, Lillie Meanus. Lillie is a courageous little mother with seven living children, the oldest child is Hilda, about ten years old, and the youngest is Olsen, four months old.

Each Sabbath day when she is able, she comes to Church, her children with her. The baby is carried on his board in her arms, for a little baby cannot be carried on the mother's back until the muscles of the back and neck are strong. The little baby Olsen peeps out from his cradle-bed and looks well-cared-for and content.

Lillie nearly always smiles and bravely carries on although you may know that her heart is heavy. The demon drink often enters her home and, at times, there is little money left for the necessities of life. Yet Lillie manages to come to Church in a pretty dress that she has made and she wears a bright scarf artistically tied, as only an Indian woman can tie it.

Somehow we feel that coming to Church means a great deal to her, and surely she is setting a good example for her children. We are anxious indeed that she may understand what Jesus can do for her and her little family. So we pray that God will show this mother and other mothers the real truth about Christ.

The name "Meanus" means "little one," and when the baby or child Jesus is mentioned it is "Meanus Jesus," or it may also mean "son" as "Jesus, the meanus of God." One feels that the Master's words: "Suffer the little children to come unto Me and forbid them not for of such is the Kingdom of Heaven," applies especially to this family. Will you not pray with us that every Indian may be won to Christ, and be indeed "Meanus" (little child) of God?"

*Mrs. E. E. Carson,*
Simnasho, Oregon.

## A New Name

### A NEW NAME!

There is always a thrill in even the thought of a woman changing her name! Your Indian Secretary had such a thrill at the W.G.M.S. Convention in June at Grinnell, Iowa. One evening at the dinner table when the "Indian Family," namely Mr. and Mrs. E. J. Sam and their little daughter Phyllis, Mr. and Mrs. S. W. Joe, Rev. and Mrs. F. C. Patterson of Tama, and the Secretary were all seated together, we were talking of names, and with a sweet smile Mrs. Joe said to Mrs. Sam, "I think I shall give Mrs. McBride my name." I was thrilled at the thought of having an Indian name, but I told her that this was too generous a gift for her to give to me, and then asked, "What will you do if you give me your name?" "Oh," she said, "Mr. Sam can give me a Yakima name when we get back home." This seemed to settle that difficulty nicely.

I then asked her what her name was. Smilingly she told me, but I could neither pronounce nor spell my new name. My clumsy efforts brought laughter, then Mr. Sam came to my rescue and resolved it into English and marked it diacritically; it is "Sein—Sein—tke."

(Say it fast, and pronounce the "t" and "k" separately. When I asked what my new name meant she told me it had no special meaning, but was just like our English names.

But the new name was not enough, for according to an Indian custom, a gift should be given with a new name. So true to her custom, this generous young woman presented me with a most beautiful beaded bag, most of the bead work she had done enroute in automobile from Yakima to Tama. It had a zipper fastening and a red ring by which to carry it, on the one side are birds and red cherries, and on the other side an American eagle with spread wings and shield and American flags, a most fitting accessory which I carried on Home Mission night at the Convention.

A new name and a rare gift! Surely a beautiful tribute and one I shall always cherish.

## THE LORD'S PRAYER

### (Pequot Indian Tongue)

Father, ours above in Heaven, admired in highest manner by Thy name. Like done Thy will on earth as like in Heaven. Let us be forgiven evil doings of ours, as we would forgive wrong-doers to us. Not guide us into snares, but help us to escape from evil. Thine the powerful kingdom, T h i n e the strength, Thine the greatest glory. Always, always, me wish so.

(From *The Indian Speaking Leaf*).

"And so our trails we go along
Must ever be a glory song.
A song of Faith, Hope, and Charity
For God's promise is Immortality.

"If in our lives love prevails,
Friendship comes on every trail
And Faith, Hope, and Charity
Surely bring Eternity."

*Chief Flying Eagle,*
*The Indian Speaking Leaf.*

Red Jacket said to a group of missionaries: "I do not believe what you believe, but if I believed half of what you say you believe, I would be more earnest than you are!"

*The Indian Speaking Leaf.*

"Slumber not in the wigwams of your forefathers; the world is advancing, advance with it."—*Chief Little Bear* a Dakota Indian.
From *The Indian Speaking Leaf.*

## INDIAN ARROW

It is very heartening to see Chief Queahpama again in his accustomed place at Church. He looks quite well and is "skookum" (good) now. The arm that was quite helpless he can raise high again, and pointing to his heart he indicates he feels right now. The Chief's cheery smile brightens the building when he comes in and gives encouragement to the Missionary. Although he cannot understand the message except through the interpreter, he worships and, by his example to the tribe, honors God.

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"The native Indians of our land have not one oath in their mother tongue, for great is their reverence for the Great Spirit.

"They do swear now, but they swear in an alien tongue, English or French.

"Said a young student at Hampton, 'If an Indian swears he has to do it in the language of civilization.' "

# Foreign Missions

MRS. J. D. SANDS, Secretary, 5542 Hampton St., East Liberty Station, Pittsburgh, Pa.

### MISSIONARIES' BIRTHDAYS

NOVEMBER

| | | |
|---|---|---|
| Miss Marie E. Cash | November | 3 |
| Miss Jeannette L. McCrory | November | 6 |
| Miss Carol E. McMillan | November | 15 |
| Miss Ethel L. Weed | November | 17 |
| Miss Betsy Fleming | November | 26 |
| Miss Margaret A. Bell | November | 27 |
| Miss Leota Cabeen | November | 30 |
| Miss Aulora R. McIntyre | November | 30 |

### I BIND UNTO MYSELF

I bind unto myself to-day
The power of God to hold and lead,
His eye to watch, His might to stay,
His ear to hearken to my need,
The wisdom of my God to teach,
His hand to guide, His shield to ward,
The word of God to give me speech,
His heavenly host to be my guard.
—*St. Patrick's Breastplate.*

## INDIA

Just recently I have been re-reading some of the history of *Our India Mission,* by Dr. Andrew Gordon, our first missionary there, and also *Far North in India,* by Dr. W. B. Anderson and Dr. Charles Watson. I have been most deeply impressed by the history of our work as a Church and what has been accomplished in sowing the seed—telling the Gospel story of Christ and His salvation.

In 1855 three missionaries (one man and two women) went out after spending many weeks on the sea and opened work in North India. At times they had no money and no word from home but they borrowed money and started the work. One year passed with no converts; ten years with 35; 20 years—153; 30 years—2,176; 40 years—6,582; 50 years—11,159. After 85 years, or in 1939, there are 45,373 communicants and the net gain this year was 711. Is this one hundred, or sixty, or thirty fold? Of course during these years the population has increased. Have we kept pace with this? What are we among so many? In a population of 350,000,000 there is but a small percentage of Christians in the 750,000 villages.

The women of our Church have had a large share in this work, both as members of the Church and as members of the W.G.M.S. We have had our workers in evangelistic work, in schools and in hospitals. Our women have gone into the homes of poor and rich and have trained native Bible Women to carry the message as well; they have taken starving, famine-stricken children in schools and homes and fed them not only in body but spiritually, until today thousands of them are fitted for better living and are helping others to know the Way of life.

## HOSPITALS

Hospitals, too, have been established—five of them, and many dispensaries. Four of these are supported entirely by our organization. With healing of the body our medical workers have brought the Light of life to the spirit and hope for the life to come. The largest hospital, the Memorial at Sialkot, reports many thousands of patients treated in the hospital and thousands more given relief and hope in the villages and on the highways as the new Station Wagon (or ambulance) given to Dr. Hunsberger carries the Doctor and nurse and medicine to the suffering and helpless people. It has already traveled 10,000 miles. This work has been most highly commended by the highest Government authorities who have inspected the hospital. The Inspector General of Civic Hospitals in the Punjab and also another leading official have been most ardent in their praise of the beautiful and com-

plete buildings and the conduct of the work by the staff.

## PICTURES

Some great changes have come to India as to America and now the Story is told ofttimes by pictures. People listen eagerly when lantern slides of the Life of Christ are shown and also when the evils of intemperance are illustrated. Automobiles are also playing a large part in our work. The slow ox-cart or tonga has given way to auto and bicycle and a missionary can multiply many times her work and at the same time conserve her strength.

## ADULT EDUCATION

The latest method of helping these people is through Adult Education. Missionaries realize that if a Christian Church is to be established, there must be trained leaders and they have started this work in the Punjab province and in other parts of India. Adults learn quickly. A primer has been prepared and over 3,000 adult Christians have finished the primer and at least 500 are now able to read the gospel. The Government has recently distributed free thousands of these primers. In one district a government rule requires that every student over twelve must teach one adult to read before he can be promoted.

Dr. Laubach, an expert in Adult Education and formerly a missionary to the Philippines, who has written a helpful book along this line gave very helpful talks at an Adult Education Conference held in Pasrur in March. He said: "India has come to her crisis hour. She is rapidly gaining self-government and must be able to understand events which are taking place and must know how to read information and understand." He has traveled over India and in 1939 has seen miracles that never happened before. India is awakening from sleep. You can teach an adult in one-fifth the time it takes a child to learn. The adult also has the advantage of a larger vocabulary. "Each one teach one" is the present-day slogan.

In our Mission Miss Lois Boyd was set aside to take up this work and met with good success but shortage of workers compelled her assignment to the Sialkot Boarding School last year. She is to take up the work again this year and it is the hope and prayer of our missionaries and all of us that she may have much success and that soon many others may be able to carry on until India's people may be numbered among the literate nations and may become a Christian nation as well.

Miss Laura Reynolds, who has been at home on furlough during the past year, left for India on September 2 on the S.S. "West Cusseta." She took with her a Station Wagon similar to that used by Dr. Hunsberger which she expects to use to good advantage in her service among the village people.

At the present writing (September 8) Miss Glendine Lundquist, R.N., is on her way via the Pacific to take up her work in Memorial Hospital, Sialkot.

Arrangements had been made for other missionaries to return to their fields, sailing about the middle of September, but war conditions may hold them in this country for a time.

## ETHIOPIA

Our Church's work in this field is comparatively young, having been started at Sayo and Gore in Western Ethiopia in 1920. A few years later medical and evangelistic work was opened up in Addis Ababa, the capital of the country, and a small school for girls carried on. As an outcome of recent war Sayo and Gore have been closed and our missionaries compelled to leave the most encouraging work there and go to other fields of labor. Soldiers occupy the buildings and Catholic

priests are there, but thank God there is still a faithful band of native Christians as well and these are daily telling the Story they have learned to others. Two of these converts have gone on East to Addis Ababa and have been teaching and preaching with great zeal. Through their efforts many have been aroused and interested in the gospel message so that the increased number of Christians is encouraging.

In our George Memorial Hospital in Addis Ababa the message has been repeated over and over, in season and out of season, and many a patient has carried the Word with him to distant places. Larger numbers have come in illness this past year than ever before. Many have heard the gospel story for the first time as more pagans have been listed than heretofore.

Last year the Government closed all Missions except ours and that of the Seventh Day Adventists and their property was expropriated. Fortunately for us, two members of the closed Swedish Mission were willing to work in the George Memorial Hospital. Mr. Nystrom and his wife, who is a doctor, have been a wonderful help and blessing. The entire staff has been in good health and all have been able to carry the heavy burdens and responsibilities. Reverend Duncan Henry has been acting as minister and General Treasurer.

On August 22 a cable was received announcing definite orders for the expropriation of our property. While a certain amount of compensation was offered by the Italian Government, it was much below the appraisal made a few weeks ago by an engineer employed by our Mission. Five days were allowed for protest. This was made without delay by the order of the Board. The work in the Hospital may be closed within a short time but it is expected that Mr. Henry and family and Miss Ruth Beatty, R.N., will do what they can in the way of evangelistic and clinic work as long as they are permitted to remain in the country.

It seems that our work in Ethiopia is almost ended but we feel sure that the seed sown in the past two decades will bring forth fruit in the years to come and we earnestly pray that the little band of Christians left to carry on alone may be greatly blessed in the upbuilding of Christ's Kingdom in Ethiopia.

## EGYPT

When the centurion told Jesus of his faith and trust in Him and asked Him to heal his servant at home, Jesus said: "I have not found so great faith, no not in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven."

This incident and this text may be applied to Egypt of this day. Some of its cities are most cosmopolitan, with people from all nations of the world—centers of the Moslem world; the people are from the east and the west, the south and north, and some of them have sat down in the kingdom of heaven. Through the efforts of missionaries from Christian countries and from our United Presbyterian Church during 85 years of devoted service, many thousands have heard of Christ and salvation through Him—thousands have accepted Him and been born into the Kingdom.

Perhaps not many of us realize the great obstacles which our missionaries have met during the years: hardships of climate and difficult language, homesickness, persecutions, at times indifference—scorn; but they have kept bravely on and have accomplished great things for the Kingdom until today we have a Church of 22, 108 members; congregations, 152; native evangelistic

workers, 273; schools—238 with 18,415 pupils. 4,340 are working in young people's societies and 3,953 are members in our missionary societies.

The W.G.M.S. carries on four Boarding and six Day Schools for Girls and supports 56 missionaries, many of them in Foreign Board schools. Our organization also supports 45 Bible Women and a large hospital with 128 beds in Tanta. Thus through these institutions and efforts and prayer, the leaven of the Gospel is workng and we have faith to believe that some day great hosts of these people will sit down with us in the Kingdom of heaven.

## NEW DIFFICULTIES

The past year has had its peculiar difficulties. I am sure many of us did not realize the terrible stress and strain the missionaries and people about them were under during the war crisis. Egypt was in the danger zone; battleships by the hundred were stationed in the Mediterranean, and none knew when bombs might rain death and destruction upon them. This realization came to me only when I knew that the Girls' College in Cairo found it necessary—as so many others—to build a bomb-proof cellar under the school at a cost of $1,500 (funds saved and raised with difficulty through the years), which they needed sorely for enlarging the building. Then I read in the College paper that pupils were warned by officials and trained by teachers to listen for signals in case of air raids and hurriedly seek shelter in homes or other places of safety. In Tanta Hospital, too, it was thought necessary to dig and build a cellar for bomb protection, and a place has been provided that will accommodate from 50 to 60 people. In two or three days the capacity could be doubled in time of danger. Once again this danger is confronting Egypt on account of the terrible war now raging in Europe. It is a comfort to the people to have such protection ready but we still hope and pray that it may not be needed.

The Government has made some rulings that have added to difficulties. It is now more difficult to get permission for missionaries to enter the country and there is much red tape in connection with visas and passports. Also some restrictions in the schools have been emphasized. An order came from the Assistant Minister of Education to remove all Mohammedan girls from the Bible classes at once. It was thought best to comply with this request, for a time at least. The Government Educational program has been adopted by some of our schools; examinations are given by Government agencies and schools are under Government inspection. This presents some difficulties but our pupils have made good records.

## CHANGES

At Zagazig changes have come to our work. The Foreign Board was not able to supply funds for its school so the Egypt General Mission took charge last year. Since Miss Margaret Work was home on furlough Miss Blaikie (a missionary of the General Mission) carried on the evangelistic work. Miss Tait, although all alone, conducted the school in a fine way. Now the Mission has recommended giving over this entire work at Zagazig to this Egypt General Mission and putting all the W.G.M.S. funds into other work. The Foreign Board and the Women's Board have agreed to this although sorry to give up work which has been so well carried on for many years. But it will not be lost as the transfer is made to a fine organization and this station seemed to be the only place where such satisfactory transfer could be made.

The money usually given to the Zagazig School will be used in the Pressly Memorial Institute, Assiut,

and in the Ezbekiya Girls' School in Cairo, for which the Foreign Board has been unable to grant funds. The money for the support of evangelistic work is to be used for various needs in other stations and for the support of "The Ibis," which carries the message to the villages along the Nile Valley.

Of interest to us as missionary women is the great number of Egyptian women who are working with us in spreading the Word of life and reaching out to help their sisters know of Christ and His gospel of love through Clubs, Vacation Bible Schools, and Sabbath Schools. They give their Thank Offering (their love offering) and their prayers. They pray for us and the world in darkness as we pray for them and the world in sin.

Three new missionaries have been appointed for Egypt. Sailing had been arranged for them but owing to war conditions it is not likely that they will be able to go out until travel is safe. There has been some anxiety concerning a number of our missionaries who were enroute when war broke out. We are happy to have had word by cable that Miss Venna Patterson, Miss Carol McMillan and Mrs. Ada Dunlap and a number of Foreign Board missionaries and short term teachers reached Alexandria on September 4. We praise God for their safety and pray that this war may soon be over and that all our missionaries may be able to return to their fields of service.

## THE SUDAN

On up the Nile River where the Sobat and White Nile join, some have come from the South to sit down with Abraham and Isaac and Jacob in the Kingdom of heaven. At the beginning of this century our Church entered The Sudan for Christian service. Pioneer missionaries, after many discouragements and testings, opened work at Khartum and Omdurman in North Sudan among the pagans at Doleib Hill, and still farther south at Nasir among the Nuers, and this past year at Akobo among the Anuaks. There are 534 church members, the net increase being 24 this year.

## GIRLS' SCHOOL

The first work of the women of the Church was building and maintaining the Girls' Boarding and Day School at Khartum North. For almost 30 years children of different races and colors have been cared for and taught of Christ and His love for them, and they have carried the story of a different way of life and living into their homes and many hundreds have responded to the appeal of the gospel. A Bible Women's Training School has been carried on for years but with especially good success during the past year. Many women are being taught to read the Bible in their homes.

## NEW METHODS

Other schools and Sabbath Schools have been opened in different sections for girls and boys. The latest one, perhaps, for girls has been opened at Doleib Hill by Miss Elsie Grove, an experienced teacher in Khartum North. This meant for her the learning of a new language, the understanding of a new ignorant people who were not wanting to learn to read and write—who were indifferent, not even curious to know other than their own way of living. Miss Grove has tried in various ways to arouse interest in home making, sewing and reading. The one thing that has especially appealed to the women and girls is making patchwork quilts. Sewing the bright pieces together has interested many but as they do not wear much clothing, dressmaking is not a specialty. Miss Grove's experience has been very discouraging at times but recently a Government Inspector visit-

ed Doleib Hill and was most commendatory of her work and wrote a long statement of his approval to the authorities. The Government is interested in schools and gives liberally to help in their maintenance.

Another school for girls is that at Nasir. Miss Blanche Soule has been in charge until last year when she was on furlough. Mrs. Paul Smith then had the school and the little orphans in her care, delaying her furlough until Miss Soule returned in August.

Miss Ray Huffman, a nurse at Nasir for many years, has had much experience in caring for patients who come many miles for relief from suffering. They hear the message of Christ and His love as they are given the healing touch. Miss Huffman has many interesting stories to tell of these needy people; also of snakes and scorpions which invade her house and of which she makes short work.

## LENGTHENING THE CORDS

Last year new work was opened up in two stations. Miss Aulora McIntyre was sent to Wad Medani upon returning from furlough. There she conducted Bible Women's work and has worked in connection with the local church. The response of the people has been very satisfactory and relations with the officials have been cordial. In 1938 Reverend Don McClure built houses in Akobo as residences for his family and Miss Isabel Blair and also inspired the people of the community to build a church. That work is well started but it was necessary for the missionaries to come on furlough and they are now in America. Miss Blair was one of our devoted workers in Western Ethiopia and much against her will was compelled to leave that field. The Sudan Association asked her to work in The Sudan—and she will again do pioneer work, for which she is so well fitted.

Miss Mary V. Ewing, R.N., has been appointed as a new missionary for The Sudan but will be delayed in this country for a time—at any rate until the dangers of the journey are past.

In the old stations work continues to progress. The Evangelical Church has shown an increased interest in unreached Moslem Centers. Missionaries and native Christians are working together to the end that many from the East and the West may sit down with Abraham, and Isaac, and Jacob in the Kingdom of heaven. Let us pray and work with them.

### N. B.—PRAYER GROUPS AND PRAYER CIRCLES

The new Prayer Group Folders, on which are Scriptures suggested for the monthly study of members are now available. Order from the Literature Department, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa., at 5 cents a dozen or 25 cents a hundred.

# Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

## JUNIOR RALLIES

Keokuk Presbytery held its first Junior Rally at Crawfordsville, Iowa, August 3, 1939. All but two of the congregations in the Presbytery expressed interest in the Rally but because of the difficulty of transportation, but six were able to be represented. A very fine interest in Junior organization was manifest and we hope to report several new Junior societies in the near future. Keokuk Presbytery has but three Junior organizations reported the past year.

A model junior missionary society, conducted by Mrs. N. G. Webster, Junior leader of Crawfordsville, proved most interesting and helpful. The remainder of the Rally program was taken up with devotions, songs, missionary stories reviewed, solos, missionary quiz and pageant. Fifty-three Juniors were registered and almost as many adults interested in the work of the Juniors. Mrs. N. E. Lease, retired missionary who has spent much time in our mountain mission work, interested the children in her stories of Mission Fields.

A missionary offering designated for the Junior Special Work was received. A conference of Junior Leaders was a most helpful number of the program. A picnic lunch was served at the noon hour, by ladies of the Crawfordsville church. So pleased was everyone with the Rally that it was decided to hold a second Rally next year. The Juniors of Washington invited the Rally to meet with them in 1940 and the invitation was accepted. We will expect to report more societies in Keokuk Rally next year.

*Mrs. W. J. Masson,*
Junior Secretary,
Keokuk Presbytery.

The Junior Rally of Ohio Northwestern Presbyterial was held on August 11, 1939, at the United Presbyterian church of Belle Center. A basket dinner was served to thirty-three children and twelve adults at the noon hour. Games for the children were enjoyed both before and after lunch.

The Rally convened at 2 P.M. After singing, prayer was offered by the Rev. Bruce Buchanan of Findlay. The theme of the Rally was "Love for God and our fellowmen." The devotionals were in charge of the Bellefontaine Juniors, Miss Jane Page was the leader. Scripture, songs, and a responsive reading were used. Prayers offered by the Bellefontaine Juniors were closed with prayer by the leader. Words of welcome were then given by Eileen Stitt of Belle Center. Roll Call followed. Two girls from the Findlay Juniors sang a group of three songs. The address of the afternoon, "Child Life in India," was given by Mrs. C. A. Lochlin, a missionary from India on furlough in this country with her husband and children. She showed text books, testaments and Bibles written in several native languages. Four of her children were dressed in native costume. Mrs. Lochlin brought an interesting and inspiring message. A song by the Belle Center Juniors followed.

The following officers were elected: President, Nancy McCall, Findlay; Vice President, Don Baier, Belle Center. Secretary to be chosen by the Piqua Juniors. A cordial invitation from Piqua for the Rally to meet there next year was accepted. Belle Center again won the Banner awarded for the highest average of members present at the Rally. Mrs. F. A. Dumm then announced that next year an additional banner would be awarded to the society having the highest average attendance at their

regular meetings during the coming year. She also reminded the Juniors of the Thank Offering, Junior Special, the Seven Departments of Work and Junior Life Memberships.

Five Junior Life Members received their badges. After singing, the Rally closed with benediction by the Rev. F. A. Dumm.

*Mrs. F. A. Dumm,*
Junior Secretary, Ohio
Northwestern Presbyterial.

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"Come—Learn!"
So said my Lord to me,
And long I tarried in His school,
That I his truth might see.

"Go—Teach!"
Again His word came swift—
And I awoke from dreams to deeds
To tell men of His gifts.

"Learn—Teach!"
The cycle endless is,
The more I learn, the more I teach;
To tell men of His gift.
*Ernest Bourner Allen.*

## JUNIOR STANDARDS OF EFFICIENCY

The Junior Standards of Efficiency were adopted in order to set before the leaders of Junior societies those things considered most necessary to carry on efficient, successful work. They are goals all the societies are asked to attain if at all possible. Year by year they are a measure of the progress that is being made. Attention to the Junior Standards is a great help toward making the work done in all Junior societies uniform. The Standards emphasize the important phases of the work. Naturally questions sometimes arise as to how the Standards are to be interpreted. The following questions have been asked and are herein answered.

1. In order to get full credit for Foreign Study and Home Study, Point III (a) and (b) on Junior Standards must we use a Study book and must it be the book recommended for the current year?

Ans. It is expected that societies will use the mission study books announced as the texts for the year. However, other mission study books may be used. All newly organized societies may use the Junior Jaunt Lessons and take credit for Home and Foreign mission study.

2. May we use Foreign missionary stories (taken from books, S.S. papers, magazines, etc.) and take credit?

Ans. Foreign missionary stories and Home missionary stories are credited as mission studies only for the younger beginner's classes.

3. Must the mission study book be completed in order to get credit? Some societies meeting once a month claim they cannot finish two study books in the year as study books. Some try to finish but when they see the time is going, stop and begin on the other study book, so they have studied about half of each book.

Ans. The program for the year should be arranged so as to include the completion of both a Home and a Foreign study. Meetings should be held more often than once a month if at all possible.

4. Which is more important for Juniors—the Junior Special or the Seven Departments of Work?

Ans. The Seven Departments of Work include all the regular work of the W.G.M.S. It is important that Juniors be taught to support each Department. The responsibilities of the W.G.M.S. require a larger expenditure of funds for some Departments than for others. Leaders should be informed in regard to this and should apportion their money among the Departments and Junior Special according to the the need.

5. How much should a society

average per member for the Junior Special?

Ans. No average per member has been set for Juniors to contribute to the Junior Special.

6. If a society cannot contribute to both the Junior Special and the Seven Departments of Work, which one has preference?

Ans. The Seven Departments are the first obligation of all missionary societies—Juniors as well as others. The Special is over and above the regular work.

7. Is it wise to give a little to each ($1.) or give most of the money to the Junior Special?

Ans. The regular collections taken at meetings should be given to the regular work. The Junior Special is a special offering to be taken for the purpose assigned. It is suggested that this offering be raised by the use of the Junior Special Dime cards or in other ways leaders may prefer.

8. Is the using of the Prayer Cycle in the meetings considered a Prayer Group? Must it be separate from the meetings?

Ans. The use of the Prayer Cycle in the meeting does not constitute a Prayer Group or Circle. See leaflet on Prayer Groups and Circles. Juniors may have their own Groups or Circles or participate with older societies in their meetings for prayer. Point II b. is Use of Prayer Cycle in the regular meetings of the society.

## THE PLACE OF "DOIN' WITHOUT"

There is a part of our country
This beautiful land of ours
Where the land is very hilly,
With valleys and wooded towers;
Where fields are hemmed in closely
And roads wind in and out
Among the creeks so stony —
A land of "Doin' without."

"Doin' without" earth's bounties
Which so many of us enjoy
"Doin' without" the luxuries,
God gives without alloy.
"Doin' without" that others
May share the little they have
"Doin' without" seems a pleasure
"Doin' without" seems a joy.

But not "doin' without" God's Blessings
Which he so generously showers,
The spiritual blessing so needful
In this spiritual life of ours.
For temporal blessings we thank Thee
O Heavenly Father divine
But they are not so needful.
As this spiritual life of Thine.

So blessed folks in the mountains
You bring a lesson so great
A lesson so full of meaning
That we hope has not come too late.
This "doin' without" is precious
For it never robs you one whit.
Of the most important blessings
That God has crowned you with.

*Mrs. O. S. Johnston*

# Literature Department

MRS. A. J. RANDLES, Secretary, 904 Publication Bldg., Ninth St., Pittsburgh, Pa.

## STUDY AND READING COURSE BOOKS

For a complete list of Study Books you will refer to the August supplement of the July Magazine. To that we would add a *Course for Adults* on Homeland Harvest which sells for 25 cents. For the list of Reading Course books refer to your May Magazine. In regard to the Inspirational books of that list, please note this: Since as previously announced, we are no longer able to supply *"How I Know God Answers Prayer"* we are substituting *"Tomorrow's Egypt"* ($1.00 cloth, 50c paper), by Miss Davida Finney. This book is not primarily an inspirational book, yet we do expect it to inspire an active interest in the work of our mission in Egypt.

## FOR NOVEMBER PROGRAMS

*Homeland Harvest*—Arthur H. Limouze, 60c.

*Course for Adults*, 25c. (Based on Homeland Harvest.)

*Home Missions and Social Trends*, 25c.

Contents:

I—Social Trends in America, Arthur E. Holt.

II—Home Missions and Social Trends, Herman N. Morse.

III—Poor Land and Peasantry, Arthur H. Raper.

IV—Trends Toward Peasantry, Geo. A. Haynes.

V—Home Missions and Cooperatives, Katherine E. Gladfelter.

VI—Social Trends as Related to Women and Children, Katherine N. Lenroot.

VII—Social Trends and Their Meaning for Government, Will W. Alexander.

VIII—Religious Trends Among Underprivileged People: City, Charles Hatch Sears; Town and Country, Thomas Alfred Tripp.

IX—Trends Among Language Groups, Round Table Discussion.

X—Trends in Church Building and Equipment, Round Table Discussion.

XI—Whither Bound in Home Missions, Arthur E. Holt.

XII—Summary and Appraisal, Herman N. Morse.

For Denominational Color in November Programs:

*Our Alien Neighbors*, 3c.

*Early Days at Ezel*, 2c.

*Ezel, A Glimpse at Beginnings*, 3c.

*Twenty-five Years at Frenchburg*, 5c.

*Our Heritage*, 5c.

*History of W.G.M.S.*, 20c.

*Women's Work in Negro Missions*, 2c.

*Concerning the Tithe*, 3c.

*Departments of Work*, free.

*Annual Report of the Board of American Missions*, (Write directly to Board of American Missions, Publication Bldg., Pittsburgh, for this report.)

## MAPS

*United States*—A Wall Outline Map, 32" x 48", showing State boundaries and rivers only, 30c.

*North American Home Missions*—A Picture Poster, 10c. We have a few only of this poster.

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# Tributes

### MISS SARAH JANE ARMSTRONG

A tribute of love and esteem to a faithful member of Second Church, Los Angeles, California. An active President of the Women's Missionary Society and teacher of the Women's Bible Class until almost the close of her life.

For many years Miss Armstrong was on the staff of the Home for Crippled Children in Pittsburgh, Pennsylvania.

Her helpful service leaves memories ever to be cherished.

To her devoted brother and his wife, sincere sympathy is extended.

A Friend.

### MISS ZELLA JOHNSTON

The members of the Young Women's Missionary Society of the Second United Presbyterian Church, East Liverpool, Ohio, wish to pay tribute to the beautiful Christian character of Miss Zella Johnston.

She was called to higher service April 10, 1939. Miss Johnston was very patient during a long illness.

Her kind and unassuming manner made her beloved by all. Because of her loyalty to the church, we feel keenly our loss in the passing from our membership of one who gave freely of her means and time to the work of her Lord and Master.

Mrs. William H. McMurray,
Mrs. Frank B. Chambers,
Mrs. Lawrence G. Hayden.

### MRS. ETHEL POGUE

The Women's Missionary Society of the Media Illinois United Presbyterian Church wishes to pay tribute to the memory of Mrs. Ethel Pogue who was called to her eternal reward July 17, 1939.

She will be greatly missed in the home, in the community, in the church, in the missionary society. She was always ready to serve willingly and cheerfully when she could be of service to her friends and to her Master.

Mrs. Raymond Wilson
Mrs. Jasper Shoemaker.

### MRS. FLORA V. KIRKTON

The Women's Missionary Society of the United Presbyterian Church of Canon City, Colorado, desires to pay this tribute of respect to the memory of Mrs. Flora V. Kirkton who was called to her reward June 28, 1939.

Once more a friend beloved has left us. Though always frail in body, and an invalid for many months, yet from her sick room came cheery messages to others in their troubles.

Her love for God's Word, God's day, and God's house left an impression upon us all. Her service to her church began early in life, and after 87 years, she rests from her labors—"Blessed are the dead, that die in the Lord."

To the sorrowing family we extend prayerful and tender sympathy, and to all who mourn her loss we say, "Heaven is richer and nearer, because our friend is there."

Mrs. J. C. Lawrence,
Mrs. E. C. Milligan.

### MRS. CHRISTY JANE MARSHALL

We, the members of the Women's Missionary Society of the United Presbyterian Church of Providence, R. I., wish to pay loving tribute to the memory of our oldest member, Mrs. Marshall, who in her 94th year entered her eternal rest on June 12, 1939.

We bear witness to her sterling Christian character, which manifested itself in every phase of the Church's work. Her efficiency and ability were evident in any line of work that she undertook. She was ever considering the good of humanity, and the best interests of the Kingdom. She had the love and confidence of all who knew her. Her knowledge of the Bible; the strength of her convictions; her love for God's house and God's day; and her intense zeal for missionary work, left a deep impression upon us all.

To her loved ones, we extend our deepest sympathy, and commend them to the Saviour she served so faithfully. "She rests from her labors and her works do follow her."

Committee.

### MRS. PHEBE McWILLIAMS

The Missionary Society of the U. P. Church of Savannah, Ohio, wishes to pay tribute to the memory of Mrs. Phebe McWilliams, who went to her heavenly home on July 7th.

She had been an active member for 59 years and a life member of the W.G.M.S. Her interest in Missions was evidenced by her prayers and gifts. Her faithfulness in all the work of the church will remain an inspiration to all who knew her.

Her life was a living testimony of her love and loyalty to her Christ and His Church.

"She still is our own 'made perfect' in love
In the newly appointed place.
Where they have no want and 'their joy is full'
And serving, they look on His face.

We extend our deepest sympathy to the relatives and friends and commend them to the Saviour, whom she loved and served.

Committee.

# PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

**(c-o American Mission should be added to each foreign address)**

## INDIA

Miss Helen Artman, 1920 — Sialkot City
Miss Kathryn Beattie, 1920 — Lyallpur
Miss Minnie Beatty, 1912 — Abbottabad
Miss R. Jean Black, 1921 — Sialkot City
Miss Adah P. Bogga, R.N., 1938 — Pathankot
Miss Lois Boyd, 1918 — Sialkot City
Miss Frances E. Brown, 1927, 1937 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, R.N., 1926 — Pasrur
Miss Margaret Fehlman, 1918 — Zafarwal
Miss Betsy Fleming, 1918 — Sargodha
Miss Eva M. Hewitt, 1930 — Campbellpur
Miss Alice G. Hill, 1938 — Pathankot
Miss Janette Howland, 1921 — Campbellpur
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Olive Laing, 1912 — Rawalpindi
Miss Sarah Jane Lamont, 1928 — Pathankot
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Laura R. MacLachlan, 1938 — Pathankot
Miss Elizabeth F. McConnell, R.N., 1931 — Jhelum
Miss Lillian A. McConnell, 1902 — Jhelum
Miss E. Marjorie McCrory, 1936 — Gujranwala
Miss Evelyn M. McKelvey, R.N., 1938 — Sialkot City
Dr. Harriet Skemp Nystrom, 1937 — Taxila, India, c/o American Mission
Miss Marian T. Peterson, 1930 — Rawalpindi
Miss Willa M. Ramsey, 1921 — Pathankot
Miss Grace N. Ranson, 1936 — Sangla Hill
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932 — Jhelum
Miss Kate E. Spencer, 1918 — Sargodha
Miss Vivian Trimble, 1921 — Pathankot
Miss Ruth A. Warnock, 1913, 1936 — Sargodha
Miss Helen V. Weede, 1922 — Zafarwal
Miss Georgia Wengert, 1920 — Gurdaspur
Miss Dora B. Whitely, 1911 — Pasrur

## HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 — 1435 Shepherd St., Washington, D. C.

## NOW IN THIS COUNTRY

Miss Ruth Ardrey, 1921 — 826 S. Ogden St., Denver, Colo.
Miss Hazel Bennett — 1683 Potomac Ave., S. H., Pittsburgh, Pa.
Miss N. Addaline Brandon, 1931 — 5111 Hazel Ave., Philadelphia, Pa.
Miss Evelyn Cathcart, 1925 — Marissa, Ill.
Miss Vida J. Graham, 1938 — Bisbee, N. D.
Miss Evva P. Hartig — Frostburg, Md.
Miss Kate A. Hill, 1896 — Eldora, Iowa
Miss Margaret Murdoch, 1924 — Cambridge, N. Y.

## RETIRED

Miss Emma Dean Anderson, 1881 — 231 Franklin St., Slippery Rock, Pa.
Miss Laurella G. Dickson, 1897 — 719 West 24th St., Oklahoma City, Okla.
Miss Ella M. Gordon, 1893 — Pattersonville, N. Y.
Miss Mary Lawrence, 1893, c/o Mrs. R. E. Ayers, New Concord, Ohio
Miss Mary E. Logan, 1891 — Rushville, Ind.
Miss Rosa McCullough, 1879 — Greenwood, Mo.
Miss Henrietta A. Moore, 1893 — 138 Steel St., Cambridge Springs, Pa.

## EGYPT

Miss Hazel E. Anderson, 1937 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Mrs. Mary K. Coventry, 1918 — Benha
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Mrs. Ada A. Dunlap, 1926 — Fayoum, Egypt
Miss Lucia Dwight, 1919 — Beni Suef
Miss Davida Finney, 1915 — Assiut
Miss Elsie French, 1909 — Cairo
Miss Martha C. Glass, 1922 — Cairo
Miss Eulalia D. Grether, 1929 — Tanta
Miss A. Constance Harper, 1937 — Cairo
*Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Lucy Lightowler, 1921 — Cairo
Miss Helen J. Martin, 1915 — Cairo
Miss E. Roxy Martin, 1901 — Minia
Miss Dora B. Mason, 1918 — Assiut
Miss Ruth McCleery, 1931 — Luxor
Miss Jeannette McCrory, 1916 — Minia
Miss Evelyn McFarland, 1919 — Cairo
Miss E. McKibben, R.N., 1924 — Tanta
Miss Mabel McMichael, 1937 — Cairo
Miss Carol E. McMillan, 1906 — Beni Suef, Egypt
Miss Sarah B. Meloy, 1923 — Cairo
Miss Helen J. Noordewier, 1921 — Luxor
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Minia, Egypt
Miss Frances Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Miss Martha A. Roy, 1938 — Cairo
Miss Edna B. Sherriff, 1920 — Alexandria
Miss Nellie C. Smith, 1911 — Cairo
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen M. Walker, 1930 — Assiut
Miss Laura B. Walker, 1904 — Mansura
Miss Ethel L. Weed, 1919 — Alexandria
Miss Ida B. Whiteside, 1913 — Luxor
Miss Esther W. Wilson, 1919 — Luxor
Miss Ruth A. Work, 1904 — Assiut
Miss Laura Wright, 1921 — Tanta

## NOW IN THIS COUNTRY

Miss Ella M. Barnes — 926 E. 1st St., Monmouth, Ill.
Miss Leota Cabeen, 1909 — 1519—5th Ave., St. Joseph, Mo.
*Miss Minnehaha Finney, 1894 — 121 N. 7th St., Sterling, Kan.
Miss Alta G. French, 1925 — 1406 Waldron Ave., St. Louis, Mo.
Miss Alice Grimes, 1924 — Claysville, Pa.
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Lillian McClelland, 1923 — 445 S. Lake St., Los Angeles, Cal.
Mrs. Rachel Tracy Selver, 1925 — 7961 Blackburn Ave., Los Angeles, Cal.
Miss Jane C. Smith, R.N., 1922 — 523 Vermont Ave., Pittsburgh (16) Pa.
Miss Marie F. Tait — R. D. 5, Mercer, Pa.
Miss Elizabeth S. White, 1924 — 2411 Osgood St., N. S., Pittsburgh, Pa.
Miss Ruth M. Williamson, 1924 — 31 West 3rd St., Greensburg, Pa.
Miss Elizabeth M. Wilson, 1932 — Lewis, Ia.
Miss Margaret A. Work, 1924 — Fort Morgan, Colo.

## THE SUDAN

Miss Mary E. Cole, 1919 — Khartum North
Miss Una Cole, 1918 — Khartum North
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Ray Huffman, R.N., 1924 — Nasir
Miss Marguerite McClellan, 1926 — Khartum North
Miss Aulora R. McIntyre, 1911 — Wad Medani
Miss Mary J. McKnight, 1922 — Khartoum
Miss E. Verna Pillow, 1930 — Omdurman
Miss Ellen P. Smith, 1938 — Omdurman
Miss C. Blanche Soule — Nasir
Miss Frances Turk, R.N. — Khartum North

## NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 — 80 Brownson Ave., Washington, Pa.
Miss Mary J. McKnight — 904 Publication Bldg., Pittsburgh, Pa.

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Dr. and Mrs. V. F. Dougherty—Nasir, Sobat River
Rev. and Mrs. Leander Finley—Omdurman
Rev. and Mrs. J. Alfred Heasty—Doleib Hill, Malakal

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Mr. and Mrs. J. P. McKnight—2010 Green St., Allentown, Pa.
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Dr. and Mrs. Paul J. Smith—North eBnd, Nebraska
*Dr. and Mrs. G. A. Sowash—Owings Mills, Md.

## ETHIOPIA

Dr. and Mrs. John A. Cremer—Addis Ababa
Rev. and Mrs. D. C. Henry—Addis Ababa

(*) Retired from active service.

Christ and the Rich Young Ruler—Hofmann

# THE DIVINE WAY

There is no better road for men to choose
Than that which Christ has shown:
To serve the Lord, though things of earth they lose;
To love their God and men, and not refuse
The Christ, but Him enthrone.

There is no safer way to Heaven's door,
Though all the way be paved
With disappointments, fears, and sorrows sore;
For on that way the Christ has walked before
And died, that men be saved.

To-day the Christ still speaks to men and pleads
That they with others share
Their blessings from the One who daily feeds;
And He bids men to look upon the needs
Of all, and burdens bear.

(*Mrs. C. W.*) *Elsie Wehling Fulton,*
*Secretary of Prayer Groups.*

# A LITTLE TIME APART

# The Glorious Church

The Church's one foundation
Is Jesus Christ her Lord;
She is His new creation
By water and the word:
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her
And for her life He died.

Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth:
One holy name she blesses,
Partakes one holy food
And to one hope she presses,
With every grace endued.

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore,
Till with the vision glorious
Her longing eyes are blest
And the great Church victorious
Shall be the Church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won.
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high shall dwell with Thee.

*Samuel John Stone.*